

ANCIENT WARRIORS
OF THE NORTH PACIFIC





TOTEMS OF THE BEAR TRIBE, QUEEN CHARLOTTE ISLANDS.
(Frontispiece)

ANCIENT WARRIORS OF THE NORTH PACIFIC

*THE HAIDAS, THEIR LAWS, CUSTOMS AND
LEGENDS, WITH SOME HISTORICAL ACCOUNT
OF THE QUEEN CHARLOTTE ISLANDS*

BY

CHARLES HARRISON, F.R.A.I.

WITH ILLUSTRATIONS FROM
PHOTOGRAPHS, AND A MAP



LONDON

H. F. & G. WITHERBY

326 HIGH HOLBORN, W.C.

1925

Colm

E

99

.H2

H35

1925

~~919/6~~

X

~~H318A~~

~~72442~~

WITHDRAWN FROM
COOPER UNION LIBRARY



PREFACE

THIS book is the outcome of forty years residence amongst the Haidas, and is an accurate description of what I have seen and heard in their villages and homes. Through my knowledge of their language I have been enabled to get all my information regarding their customs, traditions and social organization direct from the principal chiefs, men who at that time were from sixty to eighty years old.

Native interpreters, at the best, can only give garbled versions from the slight knowledge they have of the English language or through the medium of the Chinook jargon.

I was the first to attempt to reduce their language to writing, and my Haida Grammar was published in 1895 by the Royal Society of Canada. Old Testament stories have been translated into Haida, also a portion of the New Testament, and the whole of the Book of Common Prayer.

When I first went to the islands the Hudson Bay Company's agent was the only European at Massett. To-day there are over three hundred pre-emptors, and at least one thousand Europeans and Japanese.

The "Charlottes" deserve to be appreciated by both would-be Colonists and by Capitalists more than they have hitherto been, as vast natural resources are here lying dormant, awaiting development by men of experience backed by the necessary capital.

I am indebted for some of the information contained in this book to the reports and writings of the following authors:—

Captain George Dixon, "Voyage Round the World," 1789.

Sir George M. Dawson, Report on the Queen Charlotte Islands, 1890.

Dr. Wilfred H. Osgood, "Natural History of the Queen Charlotte Islands," 1901.

Dr. Ells, of the Geological Survey Department, Ottawa, with whom I was associated during his visit to the islands in 1905.

G. J. A. MacKenzie, Canadian Geological Survey Report, 1916.

Above all, gratitude is due to C. W. Hobley, Esq., C.M.G., for advice, assistance, kindly criticism and correction of the manuscript. The material has been presented as concisely as possible, and no reference is made to my main life-work in this land, but I hope later on to be able to give the public more particulars of the conversion of the Haidas from heathendom to Christianity.

C. H.

CONTENTS

	PAGE
PREFACE	7
CHAP.	
I. QUEEN CHARLOTTE ISLANDS	15
II. EARLY HISTORY	23
III. THE HAIDAS	35
IV. HAIDA CUSTOMS	40
V. BIRTHS, MARRIAGES, DIVORCE, DEATH AND BURIAL CEREMONIES.	75
VI. TOOLS, ORNAMENTS AND CEREMONIAL MASKS	82
VII. INDUSTRIES AND MEDICINES	89
VIII. THE SĀ-AG-GĀ OR SHAMAN	98
IX. THE HAIDA PANTHEON	119
X. HAIDA LEGENDS	131
XI. THE HAIDA TRADITION OF THE CREATION .	149
XII. CHIEF EDENSHAW	165
XIII. THE NATURAL HISTORY OF THE ISLANDS .	177
XIV. GEOLOGY OF THE ISLANDS AND NATURAL RESOURCES	196
APPENDIX	209
GLOSSARY	213
INDEX	219



LIST OF ILLUSTRATIONS

TOTEMS OF THE BEAR TRIBE	<i>Frontispiece</i>
A TYPICAL INLET, QUEEN CHARLOTTE ISLANDS .	<i>Facing page</i> 20
KAI-YANG, A DESERTED VILLAGE NEAR MASSETT .	32
A TYPICAL TOTEM POLE SHOWING RAVEN CREST	44 •
CHIEF WEHA'S HOUSE, MASSETT	52 •
CHIEF WEARING CEREMONIAL BLANKET AND HOLDING OBITUARY COPPER SHIELD . . .	54 •
HAIDY DANCING PARTY	66
ANCIENT HAIDA CHIEF'S DANCE DRESS . . .	70
CHIEF'S WIFE WEARING BLANKET AND FROG TOTEM	84
GOLD CHIEF'S GRAVE, SKIDEGATE	114 •
WOODS NEAR MASSETT	194

MAP

MAP TO ILLUSTRATE "ANCIENT WARRIORS OF THE NORTH PACIFIC"	15 •
--	------

CHAPTER I

QUEEN CHARLOTTE ISLANDS

OFF the Western coast of Canada, at a varying distance from the mainland, but roughly parallel to it, a persistent ridge rises from the floor of the Pacific and its genesis is probably connected with the forces which produced the great mountain ranges farther to the East. The Southern extremity of this ridge forms the Island of Vancouver; proceeding Northwards there is then a gap of shallow sea 140 miles wide. Between North Latitudes 52.0 and 54.0 the Queen Charlotte Islands occur and are evidence of the same ridge. There is then another gap about 30 miles wide, and we then come to the Prince of Wales Island in South Alaska.

The Queen Charlotte Islands for administrative purposes form part of the Province of British Columbia. The group is said to comprise some 200 islands, but the two most important are called Graham and Moresby, the former being 84 miles long and the latter 70 miles; then come those known as Louise, Lyell, Burnaby and Prevost.

The channel between the group and the mainland is called Hecate Straits and its width varies from about 30 miles at its Northern end to about 80 at the South. The nearest land opposite the North-Eastern extremity of the Charlotte group is, however, Stephen's Island, which is about twenty miles to the West of Prince Rupert, the terminus of the Grand Trunk Pacific Rail-

way. Massett, the principal port at the Northern end of Graham Island, is about 80 miles from Prince Rupert, and is in the direct line for all ships sailing Westward from that Pacific rail terminus.

Generally the islands are not of any great elevation, although parts of Graham Island reach an altitude of 4,000 feet, and there is a small plateau of about the same height at the North end of Moresby Island. The coast is much indented and gives one the impression of a subsidence of a dissected land form.

For six hundred miles along the British Columbian coast North of Vancouver the shores on both sides of the land-locked steamship course are invariably steep and densely clothed with forests. Instead of shores rising abruptly out of the water and attaining heights of one to three thousand feet within a mile or less, Graham Island offers a remarkable contrast with its great area of level or gently sloping land. The coast-line has a white, sandy beach, and inland some 400,000 acres of land can be made suitable for agricultural purposes. This land, however, requires to be drained or cleared before the settler can hope to farm on a remunerative basis. When once cleared it will yield heavy crops as the soil in most places is composed of leaf mould with a gravelly or clayey subsoil.

On the North and East coasts as the steamer approaches Massett, with the exception of Tou Hill (a cliff composed of columnar volcanic rocks which rises abruptly to a height of 200 feet) there is not a mountain or hill visible, but far away the peaks of the West coast range of mountains rising to a height of 4,000 feet are visible, and a few of the highest peaks on Graham and Moresby Islands are covered with snow all the year round.

From Chouan Point, four miles from Massett, to

Rose Spit, a distance of twenty miles, there is below half tide a firm, sandy beach over which lorries and wagons can pass with ease. Cattle and horses thrive on the grass which flourishes along the beach or in the small glades in the adjoining woods.

On the opposite side of Massett Inlet igneous rocks crop out with patches of sand and shingle between the rocky points. The Government has reserved the land from the East side of Massett Inlet to Skidegate for settlers' homesteads, and a goodly number of pre-emptors have taken up blocks; their homesteads are generally close to the beach, as it is the only road by which they can get their supplies and ship their produce. The Government has, however, recently built a good road from Port Clements through to Tallel on the East coast, and from Tallel to Skidegate there is a wagon road. The West side of Massett Inlet is densely covered with forests of fine spruce, cedar and hemlock; back of the forests which extend from half a mile to five miles from the shore-line are the swamps and muskegs separated by small belts of timber through to the hills and the valleys which connect up with the West coast mountains. There are no settlers and homesteads on this side of the Inlet, and the only industry is a large sawmill in operation at Buckley Bay, owned by the Massett Timber Company.

The igneous formation bounds the North coast to Cape Edenshaw with small sandy stretches here and there. Some miles West of Virago Sound is Pillar Bay, so called from a great column of sandstone which rises abruptly from the beach. It is a great landmark, about thirty feet in diameter at the base and about one hundred feet in height.

From Parry Passage down the West coast and through the channel to Skidegate village the coast-line

is intersected by streams, rivers, and several small inlets, the largest of these being Kiokathli. The entrance to this inlet is narrow owing to numerous rocks and reefs, but it is a safe anchorage for small boats and schooners. Twenty-five miles from Kiokathli is Rennell's Sound. The entrance is three miles wide and eight miles up at the head only half a mile. It is the best harbour on the West coast and affords safe anchorage for large vessels, and can be easily recognized by a high hill on the South side of the entrance.

There are three small islands on the West coast, namely, Frederick, Hippi and Marble Islands. The two latter have indentations on their East sides where small boats can find shelter.

From the Northern end of Langara Island to Marble Island the West coast is about eighty miles in length, and unless there is a Northerly wind the sea is always rough and dangerous for small craft.

At Marble Island the channel commences that divides Graham from Moresby Island. It is very rocky with numerous reefs, and in some places at low water is dry and fishing craft can only pass at high water.

On one occasion the C.P.N. Company's steamer, *Maude* (a small vessel of about two hundred tons), steamed through from Skidegate to the West coast, but the voyage took two days, for at the ebb of the tide the vessel grounded and could only resume its passage at the next high tide.

Skidegate harbour is well sheltered and suitable for vessels of all sizes. On the North side the township grandiloquently called Queen Charlotte City is located, and two miles West the Dog-fish Oil Refinery, owned by the Lipton Company. Two miles farther is situated the Skidegate Indian Reservation. From Queen

Charlotte City to the Indian Reservation the coast is rocky and impassable, so the Government has recently cut an inland trail for the use of the settlers.

From Skidegate to Rose Spit the shore-line is in parts covered with boulders, alternating with loose shingle and sandy stretches.

Rose Spit is swept by currents both from Japan and the Californian coast; it is therefore a noted spot for the reception of flotsam and jetsam from far and wide. Pumice which may have come from Mount St. Elias, bamboos which may have drifted from Japan, logs from the mainland, and even empty gun cases from Esquimaux.

When the steamer *Valencia* was wrecked near the West coast of Vancouver Island relics of the disaster were washed up here, among them a bottle containing the tragic message: "We are going down off the coast.—E. F. HAZARD."

At the South end of Moresby Island a few settlers are engaged in sheep and cattle farming, and Liptons have a cannery in Aliford Bay. The rest of the island is filled by a jagged mountain chain. Deposits of copper have been located and are being worked; the most prosperous mine is that at Ikeda Bay.

At Pacofi Inlet a cold storage plant has been established and a factory for extracting iodine from kelp. Kumshewa Inlet is the centre of a logging industry. On Louise, Lyell, Burnaby and Prevost Islands many mineral claims have been located and some are now Crown-granted. The Japanese in some of the bays have depots where they cure dog salmon for their own market.

There are not many rivers, and mostly small. Yakoun River is the largest, but it is only twenty-five miles in length. If the log-jams were removed boats

could proceed up to its source in the Yakoun Lake. Some of the rivers flow out of lakes bearing the same name, but others are formed by the drainage of the swampy lands in the interior, the largest of these being the Tallel.

The great inlets which penetrate the islands for many miles are a great feature and may be likened to the Norwegian fiords.

Masset Inlet is the most extensive, and this great sheet of water is seventeen miles long and six miles across at its widest part. It is dotted with picturesque islands, and the hillsides bordering it are clothed with great forests of hemlock, spruce and cedar.

At the South end of Massett Inlet there is a further expanse of water called Jūs-kātli connected to the main body of water by a narrow passage through which the tidal water rushes at a fierce rate, producing quite a rapid, in fact, Jūs-kātli means, "inside of foamy current."

Naden Harbour, Kumshewa and Skincuttle Inlets all have their own particular charm, and they add greatly to the beauties of this attractive land.

METEOROLOGICAL CONDITIONS

The climate is unusually mild for a country in such a high latitude as 53° North, this being due, as already explained, to the comparatively warm Japanese current.

Fog is very unusual and snow seldom lies for any length of time, and during most winters the frosts are comparatively slight, in fact hardly adequate to freeze the streams.

The rainfall is less than that of the mainland opposite, it averages about fifty-seven inches.

During the Winter months the wind is South-East,



A TYPICAL INLET, QUEEN CHARLOTTE ISLANDS.

but in January a spell of North wind generally occurs for a few weeks. During the Summer months the prevailing winds are Westerly and North-Westerly, but they occasionally back round to the South-East.

The following observations were taken at Massett in North Latitude $53^{\circ} 58'$ and Longitude $132^{\circ} 9'$.

Precipitation

Monthly average during the three years, 1914, 1915 and 1916.

	Inches.
January . . .	5.51
February . . .	4.00
March . . .	3.89
April . . .	5.81
May . . .	1.76
June . . .	1.88
July . . .	3.92
August . . .	2.27
September . . .	4.77
October . . .	8.25
November . . .	8.12
December . . .	6.64
Total	56.82

Temperature for the year 1918

Month.	Maximum.	Minimum.	Av. daily range.
January . . .	42.32	32.48	9.84
February . . .	40.46	29.75	10.71
March . . .	41.45	29.36	12.09
April . . .	48.13	34.80	13.33

Month.	Maximum.	Minimum.	Av. daily range.
May . . .	53·71	40·10	13·61
June . . .	59·83	46·53	13·30
July . . .	65·45	51·87	13·58
August . . .	63·32	51·09	12·23
September . . .	63·73	46·60	17·13
October . . .	53·61	42·03	11·58
November . . .	46·93	35·27	11·66
December . . .	41·87	31·74	10·13

Precipitation, 1918

Month.	Snow. Inches.	Rain. Inches.
January . . .	8	7·28
February . . .	21	5·00
March . . .	27	2·79
April . . .	5	4·80
May . . .	—	2·28
June . . .	—	1·85
July . . .	—	1·37
August . . .	—	1·94
September . . .	—	0·39
October . . .	—	9·27
November . . .	—	9·98
December . . .	19	4·59

Total 80 51·54

80 inches of snow equal in rain 8·00

Total precipitation 59·54

NOTE.—The snowfall in 1918 was heavier than usual.

CHAPTER II

EARLY HISTORY

THE earliest information regarding these islands seems to have been written by De Fonte. It appears that the Court of Spain in the year 1639, having heard of trading expeditions despatched by the people of Boston and New England, appointed Bartholomew De Fonte as Commander of a squadron to oppose them. These ships were manned and victualled at Callao in 1640. They left that port about the month of May and sailed Northward along the Pacific coast, and arrived at what De Fonte called the Archipelago of St. Lazarus, on June 14th. This he states to be situated in 53° North Latitude, and through it he sailed for 200 leagues, by intricate channels. During this voyage he made some very remarkable discoveries. From the latitude quoted, the passage through which he sailed his ships appears to be the channel dividing Graham from Moresby Island. His discovery later of a river up which he sailed, where there was a fall of water till half flood, but that an hour and a quarter before high water the flood begins to set strongly into a lake, corresponds in a very marked degree with Massett Inlet and the great salt water lake. Some of his men went ashore at a place which he named Mynhasset, and there saw canoes fifty and sixty feet in length hewn out of single cedar trees. These correspond exactly to the canoes of the Haidas, as the Haidas were and are the most expert

canoe-makers on the whole Pacific coast. Mynhasset may have reference to the present village of Massett. The contraction of Mynhasset to Massett seems possible in two hundred years.

The more definite information concerning these islands is from the pen of Ensign Juan Perez. On the 25th day of January, 1774, he set sail in the *Corvette Santiago* from San Blas, calling at Monterey, California, for supplies. He sailed thence on June 6th on an exploring and trading expedition to the North. The first land sighted was that of the Queen Charlotte Islands, in latitude 54° . He arrived at North Island July 18th, 1774, and this he named Cabo de Margarita. The high mountain range on the West coast of Graham Island he named Sierra de San Cristoval. Finding no safe anchorage around North Island, the expedition sailed Southward without landing. On August 9th he anchored in a harbour in latitude $49\frac{1}{2}^{\circ}$ and this he named Port San Lorenzo. This was the first voyage actually known to have been made as far North as North Island. When he returned home and reported where he had been and what he had seen, Viceroy Bucarelli ordered Captain Bruno Hecata in charge of the *Santiago*, with Perez as ensign, to make another exploratory expedition of the coast as far as latitude 65° .

On March 15th, 1775, Captain Hecata of the *Santiago*, Juan de Ayole of the schooner *Sonora*, also the schooner *San Carlos* set sail from San Blas to make further discoveries. Before they had proceeded very far the Captain of the *San Carlos* became insane, and Ayole was ordered to take his place, and he stopped a short time on his way North at Monterey. Lieutenant Francisco de la Bodega y Quadra then took Ayole's position as Commander of the *Sonora*. The *San*

Carlos was surrounded and attacked by the natives of Destruction Island, north of Cape Mendocino. When Hecata heard the news, the *Santiago* returned to Monterey. Bodega, in charge of the *Sonora*, however, kept on his journey, and about the 15th day of August he saw Mount Edgecumbe. He sailed down the coast and finally reached the Queen Charlotte Islands. He coasted along the shores of these islands, and with great ceremony, named the strait North of the Queen Charlotte Islands Perez Inlet; it is now called Dixon's Entrance. As they cruised a considerable distance from the shore, they did not map its configurations. They were probably nervous of the Haidas, and so in reality accomplished nothing more than was done by Perez the year before. When they got abreast of Dixon's Entrance they set sail Southward and returned to Monterey. The Spanish expeditions to these islands in regard to geographical data did not benefit the world at large, for apparently the information gained was kept carefully concealed by those in authority. Contrary to all preconceived opinions, Captain Cook never visited the Queen Charlotte Islands. He left Nootka (then called King George's Sound) for the North, April, 1778, but owing to stormy weather did not see land again till he reached latitude $55^{\circ} 20'$.

La Perouse coasted along the West shores of these islands in 1786, and was the first to observe that they were distinct and separated from the mainland. He satisfied himself by sailing down what we now know as Hecate Straits and Queen Charlotte Sound that a deep inlet extended between the islands and the mainland. The islands on the main coast South and East of the Queen Charlotte Islands he called Les iles Fleurieu, and they are now the Princess Royal Islands, so named by Duncan. La Perouse did not even take the trouble

to give a name to the Queen Charlotte group of islands.

The next visitors came from Bombay in 1786. This was the date of the visit of Messrs. Lowrie and Guise, Masters of the ships *Cook* and *Enterprise*, in the course of a trading expedition for furs, but little information can be obtained from their log. They merely state that they sailed in a direct course from the Queen Charlotte Sound (which they named) to Prince William Sound; so that by inference they must have passed down the inside channel of the Queen Charlotte Islands. The first trading expedition that was made direct to these islands appears to be that of Captain Hanna, in the *Sea Otter*, a brig of about sixty tons, which sailed from China and reached Nootka Sound in August, 1785. He then journeyed Northwards and it is almost certain traded on the Queen Charlotte Islands. They eventually returned to Canton and sold their cargo for £21,000. In 1786 two British Captains, Portlock and Dixon, in the *King George* and the *Queen Charlotte* (two ships fitted out by the London Company of Adventurers) coasted up from Vancouver Island along the West coast of these Islands as far as Hippa Island. They did not see any suitable harbour in which to anchor, neither did they see any of the inhabitants of the islands. They, therefore, turned round and sailed again Southward. Captain Dixon of the *Queen Charlotte*, however, returned, and from July 1st to August 3rd, 1788, spent more than a month coasting and trading on the West coast. He it was who gave the name to the islands which they still bear. He also named Dixon's Entrance, North Island, Cloak Bay, Hippa Island, Rennell's Sound, Cape St. James and Houston Stewart Channel. It is not, however, recorded that Captain Dixon landed at any of these points, but in his reports

many interesting details concerning the inhabitants are given. His map was of value until the West coast was surveyed in 1907 by H.M.S. *Egeria*. He was the first navigator of whom we have any record of attempting to enter Cloak Bay between North and Graham Islands, but was prevented from doing so by the strength of the tides. Dixon was the first to sail his vessel down the whole of the West coast Southward, coming close into the land by day and standing off at night. In his diary he stated also that he cruised Northward on the East coast to latitude $52^{\circ} 59'$. This may probably have been half-way between Kumshewa and Skidegate Inlets. At this point high land was seen in the North-West, about 30 leagues distant, which he recognized as that seen in the vicinity of North Island. This, added to the fact that he met some of the same Indians at both ends of this region, convinced him that the land he had been cruising along for the past month was a group of islands and not in any way connected with the mainland. During this trip around the islands he purchased sea-otter skins, which were sold at Canton for \$90,000. Dixon conferred on the islands their present name, the choice being either derived from the name of his own ship or that of the consort of George III who was then the reigning sovereign.

In 1788 Duncan was the first to sail through the straits between the islands and the mainland. He re-named the Fleurieu Islands of La Perouse the Princess Royal Islands after his ship.

Again in August of the same year Captain Douglas, Master of the *Iphigenia*, coasted along the North shore of Graham Island and rounded Rose Point. He was the first to name this promontory. Rose Point is now marked on our charts as Rose Spit. Captain Douglas obtained command of his vessel in China where it was

fitted out for a trading expedition. After obtaining a large quantity of skins from the Haidas, he sailed Southward between the islands and the mainland.

The next party to sail on a trading expedition to these islands was fitted out in Boston, U.S.A. Captain Robert Gray was given the command of the sloop *Washington*, and thinking that he had discovered new territory, named it Washington Island. He appeared to be unaware that he had found a group of islands.

About 1788 a man named Mears built a ship called the *North West America* at Nootka, and dispatched her on a trading trip to the islands with Robert Fulton as Captain. The venture was successful and profitable, so it was followed by the dispatch of the *Iphigenia* under Captain Douglas. Douglas sailed up Hecate Straits between the islands and the mainland. He rediscovered Massett Inlet and called it McIntyre's Bay, what is now known as Parry's Passage he named Cox's Channel. Douglas was, as far as is known, the first European to land on these islands, and he was hospitably received.

Another Boston schooner commanded by a man named Joseph Ingraham spent the Summer trading for furs around the islands, and as is too common imposed a set of new and irrelevant names upon various prominent features.

Captain Gray, of Boston, as Master of the *Columbia* visited the East coast of the islands in the Autumn of 1791.

The first chart of the islands was published by Captain Etienne Marchand of the ship *Solide*. He visited them in 1791 and explored Cloak Bay and Parry Passage. After purchasing a large quantity of furs, he sailed down the West coast of Graham Island for some distance and then made a bee-line for Barclay Sound.

In 1792 the Spanish dispatched a fleet of three vessels,

Aransu, *Satil* and *Mexicana*, from San Blas with Lieutenant Jacinto Caamano in command. He sailed Northward exploring the various harbours and bays of the coast to the 56th parallel of latitude. He named Isle de Langara at the North-West vicinity of the group, a name which survives to-day. He also visited Virago Sound and Massett, which he named Estrada and Mazaredo. Massett may be a corruption or shortening of Mazaredo, as the natives have no distinct word for Massett in their language, their name for the place being Uttewas; or it may, as previously suggested, be a contraction of Mynhassett.

The first British sloop of war to visit these waters was the *Discovery*, accompanied by the armed tender *Chatham*, under the command of the famous Captain Vancouver in 1792. He spent three years in these waters exploring and surveying. In 1793 he devoted his attention to the West coast, charting the bays and harbours. He was responsible for many of the present-day names for the points and harbours along the coast of the islands, for instance, Point North (North Island), Point Frederick (Frederick Island), Englefield Bay, Cape Henry, Point Buck, Cartwright Sound and Point Hunter. In his diary he gave a list of twenty vessels that were engaged during the year 1792 in the fur trade, and doubtless most of these visited the Queen Charlotte Islands.

In 1852 the Hudson Bay Company, having heard that gold was discovered on these islands, dispatched the ship *Una*, under Captain Mitchell, to investigate this matter. On his arrival at Skidegate he found that the gold was obtained in Port Kuper or Gold Harbour on the West coast. The occurrence, however, proved to be only a small vein which soon petered out. This discovery produced the first gold boom in British

Columbia, and for a short time created considerable excitement. Captain Mitchell being the first arrival obtained from \$20,000 to \$75,000 from the vein referred to. The following description of the finding of this gold is given by the historian of the expedition.

“In the year 1852 the Hudson Bay Company dispatched the *Una* to Queen Charlotte Islands with a party of miners provided with every requisite for blasting gold-bearing quartz on a large scale. They anchored in Gold Harbour, on the Western side of the islands. A valuable quartz vein was soon discovered. It was traced for eighty feet, and contained twenty-five per cent. of gold in many places. For several days the vein was worked but at every blast the natives scrambled with the miners and with one another for the fragments. As neither side was armed, these arrangements were conducted with perfect good humour. By way of episode to the general arrangements, both parties occasionally paused to witness a fair wrestling match between some sturdy Scotchman who had the science, and any Indian who was ambitious to distinguish himself; and the miners afterwards admitted that nakedness and fish oil often carried the day. At length the vein was abandoned, anchor weighed, the *Una* being unfortunately wrecked and burned on her way to Victoria. The heaviest specimens of pure gold that were obtained during the expedition weighed from 14 to 16 ounces.”

During the same year H.M.S. *Thetis* visited Port Kuper, or Gold Harbour as it is now called, and a chart was made by Commander G. Moore.

Copper has been found in many places on Moresby and Burnaby Islands, but the first lode of any consequence that was discovered came under public notice in a casual manner. An Indian was passing the office of an assayer in Victoria in 1860 with specimens of

copper ore in his hand. The assayer examined them, and almost immediately a company was formed to explore the region from which the native said the specimens were obtained. This lode was traced across certain small islands of the Queen Charlotte group, and finally a mine was located and became known as the property of the Queen Charlotte Mining Company.

H.M.S. *Virago*, commanded by Captain G. H. Inskip, visited Virago Sound and Massett Inlet during the year 1853, and charts of these waters were made. The Hudson Bay Company opened a trading post in the same year at Massett. Between the years 1860 and 1862 H.M.S. *Alert* and H.M.S. *Hecate* charted much of the Eastern coast of the islands and also carried out soundings of the Hecate Straits. In 1865 Mr. Pender, Master, Royal Navy, surveyed the channel which separates Graham Island from Moresby Island, and his chart it is believed is in use even to-day.

A coal deposit at Cowgitz in Skidegate Inlet having attracted some attention, Dr. Richardson of the Geological Survey of Canada was sent there in 1872 to examine the formation, and his report was printed in the Report of Progress 1873.

The great Dr. Dawson (afterwards Sir George, and Director of the Geological Survey) visited the islands in the Summer of 1878 and spent three months in a rapid reconnaissance of the principal members of the group. He published an interesting memoir on his trip.

Archdeacon Collison, who recently died at Kincolith, was the pioneer of mission work on the islands, and he established himself at Massett in 1876. Prior to his arrival the Rev. William Duncan of Metlakatla had from time to time sent native teachers to the Haidas. The Archdeacon had in those days to usually make the journey from the mainland to the islands by native

canoe as steamers were rarely available. It was an adventurous and perilous undertaking as the writer found to his cost in March, 1883, when he and his wife made their first journey across Hecate Straits. This particular voyage was made in a canoe only thirty-five feet long, a gale sprang up half-way across, all the baggage had to be jettisoned to keep the craft afloat, and it was only after five days battling with the sea that the party reached Massett in an exhausted condition.

The Indians living on these islands are known as the Haidas. They call themselves the Ou Hāadē, i.e., the Inlet People. They were formerly the most powerful and warlike nation on the Pacific coast. Antiquarian literature concerning them is very meagre. Transient visitors have made sketches of their houses and totem poles and taken photographs of the natives, and that is the sum knowledge that has gone abroad about them since exploring navigators first visited them one hundred and forty years ago.

No systematic effort has been made to study their characteristics or works. The works of the ancient Haidas are fast falling into decay, and a few years hence will be numbered among the things of the past. The Indians on these islands are undoubtedly the finest and most intelligent race on the coast. They were once a powerful nation and the terror of all the surrounding tribes. One hundred years ago they were numbered by tens of thousands; now only about one thousand can be found. Where are they now? Some of the *Gī-hangs* or tall carved columns are still in existence, but the people are gone. The boxes in which they buried their dead (fixing them on two large posts planted in the ground) are decaying and fast disappearing, and a few mummified remains are all that are left of these skilful and fierce warriors. Their villages are in ruins, their



KAI-YANG, A DESERTED VILLAGE NEAR MASSETT.

old carved columns stand out grim and grey against the shadow of the woods. Moss and weeds grow upon the great rafters of their old hewn houses; grass fills the terraces about the hearth and chokes the doorways of their strange old habitations. Those who occupied them are now all dead, and the present generation have taken up their abode in dwellings of a more modern kind. The remnants of the thirty-nine clans of this decaying nation have been gathered into four small villages, one at Massett, where about four hundred of them reside, two hundred more live at Skidegate, a small village at the South end of Graham Island, and the rest live in two villages on the American side, at Houkan and Cassan. Why have they so decreased? The main reason is that, years ago, whole families were swept away. The prospect of high wages in Victoria, New Westminster and elsewhere down the coast sixty years ago induced many to leave their island home; the temptations of the coast towns ruined their health, and those who eventually did return were generally physical and mental wrecks. Their history is only another example of the inability of the North American Indian race to survive in contact with European civilization.

The interior of the islands has not even yet been thoroughly explored and probably will not for some time to come, since the difficulties of transportation are insurmountable to ordinary expeditions. The principal harbours of the coast have been surveyed from time to time by officers of the Royal Navy. The last survey was made under the direction of Captain F. G. Learmonth of His Majesty's surveying ship *Egeria* in 1907.

After this glimpse into the history of the discovery of these islands, an endeavour will now be made to trace their development and progress up to the present day.

Early Navigators and Pioneers of the Islands

Commander De Fonte .	1639	Captain H.M.S. <i>Alert</i>	1860
Ensign Juan Perez .	1774	Queen Charlotte Mining Company formed	
Captain Hecata .	1775	and copper found .	1860
Captain Cook .	1778	Captain H.M.S. <i>Hecate</i>	1862
Captain La Perouse .	1786	Captain H.M.S. <i>Hecate</i>	1864
Captain Hanna .	1785	Mr. Pender, Master,	
Captains Lowrie and Guise .	1786	Royal Navy .	1865
Captains Portlock and Dixon .	1786	Dr. Richardson, Geological Survey of Canada, arrived .	1872
Captain Dixon .	1788	Late Archdeacon Col-lison .	1876
Captain Duncan .	1788	Dr. Dawson, Geological Survey of Canada, spent parts of two years, 1877 and 1878, on the islands .	1878
Captain Douglass .	1788	Messrs. Stirling and McB. Smith started the dog-fish oil industry at Skidegate .	1876
Captain Gray .	1788	Author landed at Massett, March 30th .	1883
Captain Fulton .	1788		
Captain Douglas .	1788		
Captain Ingraham .	1791		
Captain Cromwell .	1791		
Captain Marchand .	1791		
Lieutenant Caamano .	1792		
Captain Vancouver	1792-94		
Captain Mitchell .	1852		
Commander Moore .	1852		
Captain Inskip .	1853		
Hudson Bay Trading Post opened at Massett .	1853		

CHAPTER III

THE HAIDAS

A CONSIDERABLE amount of discussion has taken place regarding the origin of the Haidas who appear to be the aboriginal inhabitants of these islands.

There is as far as is known no direct evidence of the date of their arrival; but as regards their origin they appear to be a branch of what may be termed *Homo Americanus* and do not differ in any essential points from the inhabitants of the mainland. Although exhibiting some marked differences they are almost certainly clearly related to the other tribes of British Columbia, but have become differentiated from them by an isolated existence on the island group.

Fanciful theories have been enunciated to the effect that their ancestors were swept in their canoes Eastward from Japan by the great North Pacific current, but such a theory although superficially attractive will hardly survive serious consideration.

The Eastward migration of the Mongolian stock into the American continent certainly took place in neolithic times, and some even contend that it commenced in the palæolithic era. Even if only the later date is accepted it is inconceivable that during that period man was able to build ocean-going craft capable of surviving such a long sea journey.

From time to time imaginative people have quoted

the fact that an occasional Chinese or Japanese junk has been cast up on the Western seaboard of America, as evidence of what might have happened in earlier times, but that the foundation of a race in a remote continent could rest on such a hypothetical basis is unconvincing.

One well-known student endeavoured to prove that certain primitive inscriptions in Mexico were traceable to Japanese sources, but the Japanese scholars promptly repudiated the idea.

Some again have with less probability suggested that the Haidas are derived from the Ainus of Yedo, but no scientific evidence has been adduced, and as it is asserted that the Ainus are an isolated remnant of the Caucasian stock whereas the American Indian races are almost certainly a differentiation of a generalized Mongolian type, this theory is unlikely to gain credence. The Ainus, moreover, are characterized by a great growth of body hair which is foreign to the Haidas, and the head shapes also will be found to differ.

What probably really happened was that in early times the ancestors of the Indian races of America crept Eastwards from Asia across a land bridge at the Behring Straits where even to-day the sea is only 150 feet deep, and during the pauses and retreats which marked the glacial cycle of pleistocene times, advanced steadily in a South-Easterly direction in pursuit of a warmer climate. The successive waves of this migration over a long period are probably sufficient to account for the variations of type and culture which mark various groups now found on the American continent. More research is needed and not more theories; the past has been marked by too many theories and too little accurate research.

This work claims to describe various aspects in the life of the Haidas as it existed some forty years ago, and the writer being a recognized authority on the language of these people believes that his observations may have considerable scientific value. It is not to be inferred that an intensive anthropological and ethnological survey by trained observers will not bring fresh facts to light, and it is his hope that these interesting people may receive careful study before it is too late, for as Professor Boas states¹ there is much that has hitherto baffled complete interpretation.

The word Haida is undoubtedly a corruption of the words Ou Hāadē. It is highly probable that when the first navigators made them understand that they wished to know the name of their tribe or nation, they replied Ou Hāadē, and this was eventually and easily changed into Haida. Ou Hāadē in their language

¹ Professor Franz Boas, the great American ethnologist, in his illuminating paper in the *Journal of the Anthropological Institute*, Vol. XL, 1910, page 534, writes: "The fundamental features of the material culture of the fishing tribes of the coast of North-East Asia, North-West America and of the Arctic coast of America are so much alike, that the assumption of an old unity of this culture seems justifiable, particularly since the beliefs and customs of these large continuous areas show many similarities. . . . On this common basis a strongly individualized culture has arisen on the coast of British Columbia, particularly among the Haida, Zimshean and Kwakiulth, which presents a number of most remarkable features, and is but exemplified by the style of art in this region, that has no parallel in any other part of our continent. At the same time some of the customs and beliefs recall so strongly customs that are only found East of the Rocky Mountains and again customs of the Melanesians, that a highly interesting and difficult problem arises which has so far baffled a complete interpretation notwithstanding the detailed investigations that have been conducted." See Appendix concerning measurements of Haida crania by Professor Oettking.

means Inlet People, and as the Ou Hāadē or Inlet People they are so termed amongst themselves to the present day.

Mr. Charles Hill-Tout, formerly of Vancouver, Western member of the special committee appointed by the British Association to organize and carry out an ethnological survey of British North America, reported that the superior artistic powers of the Haidas, as manifested in their well-known carvings and sculptures, not only mark them off from all the other tribes in British Columbia, but suggest marked physical and psychical similarities between them and the Japanese, the general principles and conventionalized forms of whose arts have much in common with the Haidas, the paintings of the Japanese being characterized to this day by lack of perspective; this alone is, however, not conclusive evidence of relation, and far more proof of any direct connection is required.

Japan has had of course a literary language for at least 1,500 years, and the other merely a spoken language, subject to all the influences of mutation which affect speech of the unlettered and barbarous people. But notwithstanding all the differences which now exist between these languages, Hill-Tout is of the opinion that the number of elements in common is sufficiently great, and some of the structural similarities so marked, that if they do not actually and conclusively prove a community of origin for these two peoples, yet they fully warrant a claim for Japo-Korean affinities of some kind for the Haida-Tlingit stock. He admits, however, that the difficulty of determining the exact relationship between the two is proportionately greater, inasmuch as the Japanese themselves are undoubtedly a composite race.

The most extensive of the earliest explorations

known to have been made of any portion of these islands were those of Captain Etienne Marchand in the French ship *Solide*. He came to the islands in 1791, and accurately recorded some explorations and studied the native character. In his book he remarks that "I never saw the Haidas armed or distrustful. I followed them into their family circles, and found them good husbands and good fathers. I have lived as it were in intimacy with them several days and studied them as much as it is possible to do when people explain themselves only by signs." Everything he relates of their manners, their customs and their character, announces a hospitable, mild, intelligent, laborious and industrious people, endowed with great good sense to whom the useful arts were not unknown and joined to these the agreeable ones, and they may at that time be said to have already made considerable advances towards civilization.

On the contrary Dixon charges them four years previously with cannibalism, and describes them as dirty, thievous, impudent and a murderous people. In the same year that Captain Dixon hoisted the British flag and named these islands after George the Third's Queen, Captain Douglas visited North Island and anchored at Dadans. He wished to trade with the Haidas. One Indian chief became his sincere friend, and saved his life, together with all that were on board with him. That chief's name was Gunia, and on account of a very dark complexion he was called Black Gunia. After Douglas had bought all the furs and dried halibut that the North Island Indians possessed, the natives began to plot how they could regain possession of the articles sold and also capture the schooner. They held a secret conclave and came to the determination to cut the rope cables and let the vessel be driven on to the

rocks. Black Gunia attended this meeting, and as Douglas had several times befriended him, he determined to save him and his party.

At that time the Haida chiefs practised polygamy and were also the owners of numerous slaves. The night following the council was the time chosen to do the deed, and it was arranged that no one should go on board the vessel during the day. Black Gunia sat in his tent and pondered considerably as to how he could convey a warning to Douglas. He knew that if he were seen going on board the Indians would most surely kill him. At last he planned to send his wives on board to sell potatoes, but in reality to inform the Captain. The plan succeeded, and the Captain was warned in time. He arranged his two cannon, one by the bow and the other on the stern of his vessel, and made everything secure.

The time came for action, and the night was most favourable for the deed. The wind was rising and gave promise of a strong gale. Presently at midnight, in the thick darkness, and amid the surging waves, the Haidas came stealthily on the floating tide to cut the rope cables, but no sooner were they in the act of severing the ropes, than bang, bang, went the cannon over their heads, and in terror they returned quicker than they came. During the remaining hours of darkness they started for Massett, as they were afraid of the vengeance of the whites, and only Gunia and his wives were found next morning when a boat-load of sailors went ashore fully armed. The Haidas firmly believed that the whites were protected by the great Spirit and refrained from again attacking their ships until the year 1852, when they successfully captured and burnt the American schooner *Sarah Sturgess*. Captain Douglas was so well pleased with the

faithfulness of Gunia, that he called him on board the following day, and loaded his canoe with blankets and eatables. One thing more Gunia desired. He wished to exchange names with the Captain. This the Captain willingly promised to do, and ever after Gunia was known as Captain Douglas. Gunia lived to a ripe old age, and when he died, Edenshaw succeeded him. Edenshaw was the Superior Chief of the Haida Nation on the arrival of the author at Massett. He had certificates written by Captain Douglas referring to the courage and honesty of Black Gunia and stating that in future he must be known as Captain Douglas, the great friend of all white men.

Captain Dixon, as already stated, arrived at these islands on a trading expedition a few months previous to Captain Douglas, and secured the choicest skins. He describes his experience as follows: "We anchored in Cloak Bay, on North Island, and the Haidas came out in great numbers to trade with us. A scene now commenced which absolutely beggars all description, and with which we were so much overjoyed that we could scarcely believe our senses. There were ten canoes about the ship, which contained as nearly as I could estimate about 120 people. Many of these brought most beautiful sea-otter cloaks. Others brought excellent skins, and, in short, none came empty-handed, and the rapidity with which they sold them was a circumstance additionally pleasing. They fairly quarrelled with one another which should sell his cloak first, and some actually threw their furs on board if nobody was at hand to receive them. In less than half an hour we purchased 300 sea-otter skins of excellent quality. That you may form some idea of the cloaks we bought here I shall just observe that one cloak generally contained three good sea-otter

skins, one of which is cut in two pieces. Afterwards they are neatly sewn together so as to form a square, and are loosely tied about the shoulders with small leather strings, fastened on each side." Another time, when near Skidegate or Kumshewa Inlet, under date of July 29th, 1787, he writes: "Early in the afternoon we saw several canoes coming from the shore, and by three o'clock no less than eighteen were alongside our ship, containing more than 200 people, chiefly men. This was not only the greatest concourse of traders we had seen, but what rendered the circumstance additionally pleasing was the quantity of excellent furs they brought us, our trade now being equal, if not superior, to what we had met with in Cloak Bay, both in the number of the skins and the facility with which the natives traded. Besides the large number of furs we got from this party (at least 350 skins) they brought several raccoon cloaks, consisting of seven skins neatly sewn together."

As raccoons are not found on the Queen Charlotte Islands, these skins were probably obtained from Vancouver Island where the animals are or were plentiful. Thus during his entire cruise around these islands Captain Dixon bartered with the Haidas and obtained 1,821 sea-otter skins, a handsome fortune for anyone at the present day, considering the high prices this kind of fur would command.

In the olden days and before the arrival of the first whites to these islands, there were several villages on the West coast. The Haidas at that time were a powerful nation, and the terror of all the surrounding tribes, but they had their internal feuds and often fought even among themselves. At Dadans, a small tract of land at the extreme North-West of the group, the most powerful clan resided. In bygone days

they often harassed the Zimsheans, and the neighbouring clans of their fellow-tribesmen. At last, the Zimsheans, aided by the Haidas at Massett, Skidegate and elsewhere banded together to overcome the powerful West coast groups. The fighting continued for several years, and finally the West coast Haidas were defeated. Reduced to desperation and disgusted with their brother Haidas who had joined the Zimsheans to conquer their territory, four hundred warriors left their fine fishing and hunting grounds and migrated to the Southern portions of the Prince of Wales Island, now in Alaska. They afterwards founded the villages of Houkan, Kīgāni, Kassan and several other villages on the American side, and thus the presence of several hundred Haidas in Alaska can be accounted for.

Intellectually and physically the Haida Indians rank higher than the ordinary class of Indians on the Pacific coast. Their language contains more words than any other Indian language and also is the most difficult one to master. Certainly no one can justly call the Haidas stupid and foolish, and when asked to think of matters outside of their own little world, and which are beyond the domain of their intellectual faculties, they frankly acknowledge themselves powerless, but at the same time they are willing to be taught and also exhibit great determination to learn.

Until comparatively recent times the Haidas of the Queen Charlotte Islands have remained almost unknown to the world at large, and consequently the literature regarding them is extremely meagre. Transient visitors have made sketches of their houses and crest poles, and some have secured striking photographs of the natives as they really existed before

the advent of the white man amongst them. Many remarkable crest poles or *Gī-hangs* are yet to be seen in their old deserted villages, and a few of their old houses yet remain, but the works of the ancient warlike Haidas are fast falling into decay.

Both men and women are physically striking. The men are especially noticeable for their size and strength. Some of them are fully six feet in height and their agreeable features attract attention. They are also especially skilful in the management of their well-built canoes. Those who know them will agree that the Haida people are the most notable of all native tribes on the coast. They are distinct in their language, traditions, and physical and psychical traits. They resemble but little the Indians met with in other parts of British Columbia. The face is broad, and cheek-bones protrude; their eyebrows have a mongolian slant; they are powerfully built, but are not without grace in their manner and walk. Few of them may be said to be of the square, wooden type, with brown skins and black hair. Ruddy cheeks and brown also red hair are not uncommon. Others are dark-complexioned, copper-coloured people, with hands and feet well-shaped and limbs in good proportion to their size. The women, also, to a great extent share the attractive character of the men. Some are tall and others are under the average height of women. They are exceedingly strong, can cut firewood, sail and paddle canoes, and work as hard as the men. They possess handsome and agreeable features when compared with other coast Indian women.

The women are not so dark as the men, and on Sundays when they are dressed in their best, they do not appear to be vastly inferior in appearance to the



A TYPICAL TOTEM POLE, SHOWING THE RAVEN CREST.

ladies of the Western World. The clothing of the Haidas before the arrival of the Europeans was very scanty. They were accustomed to make for themselves shirts and petticoats out of the inner bark of the cedar trees and the roots of the spruce trees. The skins of the sea-otter, fur seal, land otter and marten were also utilized to a great extent as articles of clothing on special occasions. On the arrival of the first traders they discarded their native garments for the blanket, and at the present time all their clothing is of European manufacture. The men purchase good underwear and suits of tweed and black cloth. The women also are arrayed in prints, gingham and silks. Some also have expensive velvet dresses surmounted with hats in lieu of the old-fashioned headkerchief. Sometimes the oldest inhabitants are occasionally seen wearing blankets early in the morning, but they soon change to European garb in order to avoid the ridicule of their grown-up sons and daughters who ape the white man as much as possible. Formerly girls from two to seven years of age were clothed only with a petticoat, and the boys of the same age wore only a diminutive shirt unless they had occasion to visit a white resident, when they were dressed up specially for the occasion.

This love of personal adornment is as plainly marked among the Haidas as amongst the inhabitants of older civilized countries. They pay great attention to the mass of brilliant coarse black hair which is the possession of each man, woman and child. The men cut their hair periodically close to the scalp, and try to cultivate whiskers, beard and moustache. Why most of the older men are devoid of facial hair is not known. It may have been an old tradition that every hair which showed itself upon the face had to be

plucked out. I have asked several of the old Haidas to explain the reason but never received any satisfactory answer. The women dress their hair stylishly. It is well combed and then parted down the middle. It is then gathered up, neatly plaited, and bound into a knot similar to their English sisters, and a piece of bright blue ribbon is commonly used as a finish to the structure. A few of the young Haida women allow the front hair to hang down over their foreheads, and some even indulge in the luxury of curling tongs. Among the little Haida girls the hair is simply but neatly plaited and allowed to hang down over their shoulders. The clothing worn by both sexes is generally ornamented with the brightest colours. All kinds of braids and bright coloured prints and gingham are affected, both by the men and the women, but they take care that when an article of clothing is finished that it is strong, neat and useful as well as showy. Formerly great quantities of beads used to be worn as charms around the neck of both sexes. Now a few children only may be seen wearing a string of blue cut glass beads about a quarter of an inch in length around the neck. Silver bracelets, gold bracelets, silver and gold bangles, necklaces, gold and silver rings have now taken the place of the ancient bone ornaments, and if the Indians on the entire coast do not take better care of themselves than they have done in the past, not only will the white man's clothing and ornaments supersede their old garments and bone ornaments, but they themselves, their towns and hunting grounds will soon disappear, and their places be occupied by those they are so fond of imitating. There were formerly thirty-nine Haida villages, but now there are only four, situated at Massett, Skidegate, Houkan and Cassan. The latter two are

on the American side. The tribe was formerly divided into thirty-nine septs named as follows:

1. Du Hāadē, who lived in a village called Tian Ilnigē, East of Nesto.
2. Tas Lennas, who lived in Tī Ilnigē, near Sisk.
3. Kats Hāadē, who lived at Dadans, near North Island.
4. Shagwau Lennas, who lived at Kung in Virago Sound.
5. Kungwau Lennas, of Nēdan in Virago Sound.
6. Chich Kitonē, who lived at a village below Yen.
7. Kitans, who lived at the West end of the present village of Massett.
8. Sāhājūgwān-alth-Lennas, who lived in the centre of Massett.
9. Stling Lennas, of Yen.
10. Kīānōsilī, who lived at a village near Nēdan.
11. Skidoukou, who lived in the village now called Massett.
12. Ou Yākā Ilnigē, who lived on the East side of Massett Inlet.
13. Kwun Lennas, who lived at Rose Spit.
14. Shāgwī Kitōnē, who lived near the Yāgwun River, i.e., the Yakoun River so called by the whites.
15. Lthyhellun Kīiwē, who lived at Tou Hill.
16. Nē-kwan Kīiwē, who lived on the North side of Rose Spit.
17. Nisigas Hāadē, who lived at the extreme end of Rose Spit.
18. Lth-ait Lennas, who lived at Lthait, a point of land near Skidegate.
19. Lthagild Lennas, who lived at Skidegate.
20. Tlaiyu Hāadē, who lived at old Gold Harbour.
21. Khīna Hāadē, who lived at new Gold Harbour.

22. Kwun Hāadē, who lived at Skidanst village.
Kidanst was the chief of the Kwun Hāadē, and when the whites first came to his village they named it after Kidanst, the chief, but pronounced it Skidanst, which name it still retains.
23. Skidegate Hāadē. The chief of the people living at Lthagild was called Skidiget when the whites first arrived, therefore they named the village after him, and his people are now called Skidegates.
24. Tānu Hāadē, who lived near the village of Tlu.
25. Āngit Hāadē, who lived on the East side of Skidanst.
26. Sāhāgunusilī, who lived at Massett.
27. Kouas, who lived near Kūsta at North Island.
28. Shongalth Lennas, of Chief Edenshaw's village, near Parry Passage.
29. Kasta Hāadē. This is a Fort Wrangel word, and applied to the people who formerly lived in the village that Edenshaw's people afterwards occupied.
30. Stastas, who lived at Yen with the Stling Lennas.
31. Kaiswun Hāadē, who also lived at old Gold Harbour.
32. Kheo Hāadē, who lived at Kīgānī.
33. Tlinkwan Hāadē, who lived at a village back of Kīgānī, Alaska.
34. Kassan Hāadē, of Oukwuns River, Houkan, near Cape Horn, Alaska.
35. Yākwā Lennas, who lived near Miāgwun Point.
36. Shākwān Hāadē, who lived near Houkan, Alaska.
37. Kwaihāntlas Hāadē, who lived near Shākwān.
38. Houkan, Hāadē, of Tlinkwan, near Kwaizasu, Alaska.
39. Kouslē Hāadē, who lived at Kwaizasu.

The most Northerly village is that of the Tas Lennas at Tī Ilnigē, near Sisk; the most Southerly one is that of the Āngit Hāadē, who lived on the East side of Skidanst.

In regard to personal names, before Christianity was introduced amongst the Haidas, a single name was sufficient for each person, and such names were taken mostly from nature. Now, the Christian name is regarded with honour, and is the only one by which they desire to be known. Their old Haida names have, however, been retained wherever it was practicable to do so, as surnames, and each baptized person has only been given one Christian name.

Names derived from phenomena of Nature, etc., are such as :

Chisalgas : Darkness.

Edinso, or as it is now pronounced Edenshaw, is a Fort Wrangel word meaning a waterfall.

Giatlins : Standing.

Gūshou-jing-was : A long speech.

Itil-king-ān : Like us.

Dūān : So, or let it be so.

Kintānget : A rudder.

Kwīē : Dust.

Nakadzūt : A fox.

Quaigastins : A fleecy cloud.

Ski : A louse.

Skoual : A shell-fish like a clam.

Stlāntāng-et : Soapy or slippery.

Yēlth-ūans : A large raven.

The names of the tribes were also taken from natural objects, and some are as follows :

The Stastas clan was so numerous that they were compared to "maggots on a rotten carcase," and

accordingly named Stastas, as they were supposed to be as numerous as the maggots and to be found everywhere.

Shongalth Lennas—this is the name of Edenshaw's clan. Shonga is the name of a large diver which makes a great noise whilst feeding. Edenshaw's people were formerly very numerous, and they also "made a great noise when feasting," hence their name of Shongalth Lennas.

Kiānōsili is the name given to the clan of which Kougē is the chief. Kiān is the name of a species of cod-fish which has a projection on the chin, and as some of his people were said to be like these cod-fish about the chin, they were accordingly called Kiānōsili, or cod-fish people.

Skidoukou is, or was, the name of Laig's clan. The meaning of this word as regards human beings, so far as I can interpret the same, is "men who could lay eggs and hatch trouble." They were formerly the ring-leaders in all wickedness and caused more trouble than all the rest of the tribes combined, and thus were given this name as a term of reproach. They were also called Sīgē Lennas.

Nisigas Hāadē—this clan was very dirty, and too idle to build decent houses to live in, hence their name of the dirty and houseless people.

Shāgwi Kitōnē—Shāgwi, up; Kitōnē, eagle. The people of this clan were called "the men who live on high like the eagle," because they lived in the uppermost village on Massett Inlet.

Kouas—the men of this clan were of small stature, and as the herring spawn is the smallest spawn found near the islands, they were in contempt called "the herring spawn people."

Tānū Hāadē—the people of this clan were very fond of bathing in the sea, and were called "the people who

live under the salt water." Tānū is the Haida name for the long green grass which grows under salt water.

The Haida months are :

January, Lthkittūn Kung-as : Goose moon.

February, Tān Kung-as : The bears begin to come out of their winter resting places this month, hence it is called the bear month.

March, Yhītḡās : The laughing goose moon.

April, Whītḡās : The foreign goose moon.

May, Tāhellē Kung-as : The month of flowers.

June, Hānskaila Kung-as : The berries begin to ripen this month.

July, Hānalung Kung-as : Moon in which the berries are ripe.

August, Chīn Kung-as : Salmon moon.

September, Kītas : This moon they get the cedar bark.

Kīshalsh Kung-as : Moon in which they smoke the salmon, dog salmon moon.

October, Kalk Kung-as : Ice moon.

November, Chāē Kung-as : The bears paw the ground for roots this month.

December, Gwougīangas : The standing-up month to relieve Nature (i.e., the month which is too cold to squat for this purpose).

There are twenty-eight days in each Haida month, and 13 times 28 make 364. The difference of one day between their year and ours they account for by saying that one day was spent by the slave in climbing the ladder of arrows to secure a heaven-born woman for his wife. This day must be reckoned at the end of the thirteenth month, and will then make their year to correspond with ours.

In a general way the Haidas are honest, and property entrusted to them by the whites is kept safely. In the

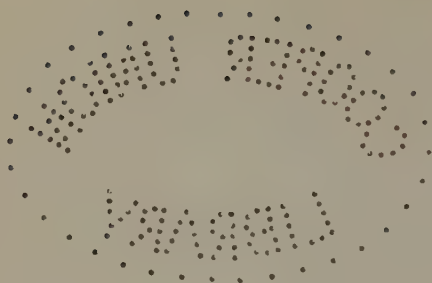
olden days property stowed away in a *cache* or tent by the white man needed no watchman. A European has been known to leave with a native who was an entire stranger for safe-keeping a large sum of money from one year to the next, and to receive it back intact on his return. The Haidas are a good-natured, docile race of people. Formerly both sexes tattooed their faces, hands and arms, also their breasts and thighs. The women only, however, wore the labret. These labrets were made of stone, bone, glass, jade and ivory. During girlhood a hole was pierced through the lower lip and an ivory or bone plug inserted until the wound had healed. After healing the hole was stretched from time to time until it was about half an inch in diameter and an inch or more in length. Into this they placed the labret. The first labret to be inserted was generally about half an inch in diameter and about half an inch in length. A ring inside the mouth held the labret in place. As years went by these labrets were increased in size according to the rank of the person wearing them, and according to the number of children she became the mother of.

There was one vice that the ancient Haidas had become acquainted with from coming into contact with a *quasi* civilization, and that was the manufacture of an abominable drink called Hoochinoo. This was made in a rude still (constructed of kerosene cans) from fermented molasses seasoned with pepper and rice, which resulted in as vile a concoction as could ever be invented, for when imbibed it threw the victims into a state of uncontrollable frenzy. The Government, however, destroyed the illicit distilleries some years ago and the taste for drink appears to be decreasing among the present generation.

Much of their tribal organization still prevails. Each



CHIEF WEHA'S HOUSE, MASSETT.



tribe has three or four minor chiefs, although but one is looked upon as the great chief, though as a rule, each person thinks himself as high as his neighbour. At feasts, however, the distinction is plainly seen. If, for instance, the head chief at the feast received thirty biscuits, the next would only receive twenty-eight, the next twenty-six and so on, according to their status. Before each house a large pole or column was formerly erected bearing the owner's crest, which was generally a raven, frog, bear, eagle, or fin-back whale. These long poles or columns were called *Gī-hangs*, and to Europeans they are known as totem poles. Some were as much as sixty feet high and five feet in width, and they were magnificently carved. The greater the chief the greater the pole that he had erected in front of his house. The owner's crest was generally carved as the topmost figure, and the rest set forth the owner's pedigree and that of his wife. The totem pole was the ancestral tree, and showed distinctly the different crests or tribes from which his forbears had descended.

Other poles were carved only at the top and bottom and generally had a sheet of copper carved with the owner's crest nailed in the centre. The significance of this was that whenever any great chief died, his successor to the chieftainship erected a pole to his memory—in fact, it was the Haida tombstone, and was called the obituary *Gī-hang*. None but the younger people, as a rule, would think of killing the animal which had been selected by his father for his crest, but the rising generation ignore ancestral superstitions.

The potlatch was another custom of the old Haidas. The potlatch was the impoverishing native custom of giving away property and has now been discontinued. It is briefly this: a chief makes known his intention of giving a feast, and intimates that on that occasion there

will be a great distribution of furs and other goods, but principally furs, as furs were formerly the principal commodity on the islands that could be easily handled for this purpose before the trade blanket was introduced. When this appeared furs became scarcer for they sold them for blankets and other goods. The trade blanket is now generally used for distribution if a potlatch should take place.

Potlatch is a Chinook word and means to give away; to present; to distribute and donate.

The feast is held, and furs or, later on, blankets to the number of, say, five hundred, representing in value as many dollars, given away. But few of these furs or blankets, however, came from the chief's own store. Every member of his clan is laid under obligation and must contribute his quota, and as they are not allowed to participate in the distribution, or, if they are, receive less than they give, the impoverishing effect upon them after a time may be imagined. The chief's loss was, of course, only temporary, as his store was replenished by the next distribution made by a neighbouring chief.

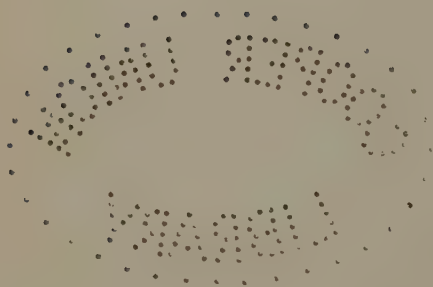
In regard to the totem poles and crests a young man and a young woman of the same crest were not allowed to marry, as they were considered to be the same as brother and sister. The children also always took their mother's crest which is evidence that society was on a matriarchal basis. Thus, if a member of the eagle crest or totem married a woman of the bear or fin-back whale crest the children of the marriage would belong to the bear or fin-back whale totem.

When the author first came to live among the Haidas there were many villages that had been inhabited by the tribes of the erstwhile powerful and great Haida Nation, at one time the warriors and Vikings of the Pacific coast. What looked like flagstaffs as the shore was



CHIEF WEARING A CEREMONIAL BLANKET AND HOLDING AN OBITUARY COPPER SHIELD.





approached were totem poles, the heraldic crests of the ancient savage Haidas whose native glory began to fade when the white man made his appearance on the coast, and whose savage nature was also greatly changed by his conversion to Christianity. At Massett, in the sixties of last century, the totem poles of the village presented a scene such as might be seen in a large shipping port, a forest of interminable masts, so numerous were they. In addition to the totem poles, there was a long row of large native houses built along the gravel beach, and the totem poles seemed at first sight to be erected without order between the dwellings and the water. Those who occupied these immense houses are now nearly all dead, and the present generation have taken up their abode in what they generally term "white men's houses." A Haida house was formerly a structure about one hundred feet in length and seventy-five feet in width. Standing outside of some of these old houses one could lean on the lower rafters. The sides of these houses were made of immense cedar boards four and five feet in width and capped at the edges to turn the water. They were substantially built and would last for a century. Entering the door in front of the house a few steps led down to the very clean and comfortable interior, where many families generally lived with all their possessions piled near them. The cedar logs for these large houses were hewn with stone axes and adzes, the houses having been erected before iron was known to the Haidas. The chopped surface was so level that a person would actually believe at a casual glance that the timber had been sawn. In some of the houses there was a door cut into the side for the use of slaves only, and once this side door was made the slaves were not allowed to enter by the door in front of the house. These slaves

were captured in war and were afterwards exchanged or sold like dogs.

The oldest chiefs stated that before Christianity reached the Pacific coast a Haida chief generally had one or more wives with female slaves as concubines, and this was corroborated by Captain Douglas in 1787. The children by the free-born wives were alone reckoned as his, the children of the slaves were sold or retained in slavery.

Years ago nose rings were worn by the Haidas. These rings gave the wearers an uncanny appearance. The lobe of the nose was pierced and a piece of whale-bone carved into a semicircular shape was inserted. The bone was about two inches in length and three-sixteenths of an inch in diameter. When in full dress for the feast or the dance the old Indians always wore the nose ring and ankle bracelets of native copper.

These islands were, it is said, at one time ruled by a supreme chief in the person of Edenshaw, assisted by several minor chiefs. Each succeeding chief took this name, but no son could take his position or name, it had to be a sister's son under the matriarchal regime. Times have altered since then and each village has now its own chief, who is a factor for good or evil as the case may be. When a chief died the nephew who succeeded him had to take charge of his uncle's wife and marry her, if he himself were unmarried. Likewise the uncle upon the death of his wife sometimes married his own niece, i.e., the girl who was entitled to receive the property belonging to the deceased aunt. The chief's property was handed over to the nephew who succeeded him, and he in turn generally made a potlatch of the goods so obtained and also paid all the expenses connected with his uncle's funeral. These customs are changed with the exception that in some cases even now

the property of the men when deceased is taken by the nephew under the pretext of paying off his uncle's indebtedness and paying for the funeral expenses; and what remains over generally goes towards the purchase of a tombstone to his uncle's memory. This may be a good custom as far as the nephew is concerned, but it is not a very desirable custom to continue, as it leaves the man's wife practically destitute. As the Haidas are now baptized and married according to the laws of the church to which they belong, it is of interest to note how they cling to their old custom instead of adopting what appear to us the more equitable laws of inheritance evolved in Europe.

The Haidas never appear to have developed image worship. Some of their laws would doubtless not meet with European approval as the one above referred to in regard to inheritance of property, but others are enlightened and beneficial.

To overcome the difficulty of communication between the Europeans and natives, the Hudson Bay Company, many years ago, framed a polyglot language out of the various tongues spoken, comprehensive enough for commercial purposes, and this mongrel tongue, i.e., the traders' language, is now in common use from Siberia to the prairies. Many Indian, English, French and other words have found a place in this *lingua franca*, and it is called the Chinook jargon.

In matters of trade the Haidas are like other Indian tribes, hesitating to set a price, for fear the purchaser might pay more if he was asked; raising their price if an offer is accepted too readily; or repudiating a bargain even after delivery, and demanding the article back again. Their extreme cautiousness in dealing with Europeans is considered by some to their having been cheated by many of the early traders.

It has been the policy of both the American and Canadian Governments to keep the natives separate from the whites and to allot them such land as the chiefs of each tribe demand. These lands are commonly known as Reservations. The Governments encouraged them also to build better dwellings than the old-fashioned wigwams or Wi-hā houses. These large wigwams or barnlike houses were formerly very numerous on these islands.

The term Wi-hā house probably takes its origin from the name of the late chief of Massett, for this chief possessed the largest house that was ever erected by the Haidas in recent times. The natives have, as previously stated, now abandoned the old native methods of house construction, and all have comfortable dwellings on the European plan, for there are to-day many well-to-do families, and some would be considered wealthy in more favoured and better developed countries.

The total number of Haidas living in the Queen Charlotte Islands was estimated by John Work between the years 1836 and 1841 to be six thousand five hundred and ninety-three. The number of people assigned to each house, according to Mr. Work's table, is found to be about thirteen, which, taking into consideration the size of the house and the manner of living, is very moderate. Mr. Work's estimate of the Haidas is tabulated as follows :

	Men.	Women.	Boys.	Girls.	Houses.
Lu-lan-na .	80	76	69	71	20
Nightasis .	70	69	72	69	15
Massette .	630	650	589	604	160
Ne-coon .	24	27	29	42	5
A-se-guang .	34	31	27	28	9
Skid-de-gates .	191	182	176	189	48

	Men.	Women.	Boys.	Girls.	Houses.
Cum-she-was .	80	74	63	69	20
Skee-ans .	115	121	98	105	30
Quee-ah .	87	79	68	74	20
Cloo . .	169	164	105	107	40
Kisha-win .	80	74	85	90	18
Kow-welth .	131	146	145	139	35
Too' . .	45	49	50	52	10
Total	<u>1736</u>	<u>1742</u>	<u>1576</u>	<u>1639</u>	<u>430</u>

The present population is between six and seven hundred, but notwithstanding the alarmingly rapid decrease of the Haida Nation during the past century, it is not probable that they are doomed to be utterly extinguished.

CHAPTER IV

HAIDA CUSTOMS

ETHNOLOGICAL studies of the Haidas are not numerous, being mostly confined to brief sketches made by temporary visitors, or short articles written by missionaries; the most voluminous report is that of the Jessup expedition, yet the volume dealing with the Haida leaves much to be desired.

Before the white man and lucifer-matches came to Haida Land, they obtained fire by the usual native method, i.e., by friction of a hardwood stick rotated backwards and forwards like a drill in the centre of some cedar bark that had been made soft and woolly and dried in the sun for the purpose.

The principal diseases from which the Haidas suffered were those of the respiratory organs, and this was, it is believed, due to overcrowding at their fishing, hunting and canoe camps. During the Winter months when at their canoe camps, all the openings of the huts had to be closed as quickly as possible in order to economize the heat within, for when once chilled, it was difficult during the night to restore the tent or hut to the proper degree of warmth; all desired to sleep and it was no one's task to look after the fire. Within these habitations the Haidas breathed and rebreathed a foetid atmosphere, and many succumbed to pulmonary diseases and periodically smallpox decimated their numbers. They were also prone to sores which fre-

quently broke out on their shoulders, elbows and other joints, and which might have been due to lack of vegetable food. The means of relief usually employed were those which the Sā-ag-gā was able to effect by working on the imagination of the sick. Faith in the Sā-ag-gā, as with ignorant Europeans faith in the parson's prayers, often produced more result than their primitive knowledge of medicinal drugs. If the cure was effected well and good, if not the Sā-ag-gā had not the good healing spirit on his side. In the olden days the magnitude of the patient's disease and the curative efforts were generally measured by the amount of the patient's worldly wealth.

Formerly amongst the Haidas there was a chief over every clan, and every clan had its own Sā-ag-gā, but of the two the recognized leader was generally the medicine man. It sometimes happened that slight differences of opinion on the proper course to pursue would cause a temporary friction, but after an interval of a few months, friendly relations would be resumed.

The camp-fire was the centre of attraction in their fishing, hunting and canoe camps. Entering the interior of a tent or shack one can observe the intimate home life of the people better than anywhere else. The camp-fire is never large except on a cool night, but it is of unceasing interest to all in the household. It is the place where the food is prepared, and the place where the social intercourse of the family and of the family with their friends is enjoyed. There the story is told and the song is sung, by its side toilets are made and household duties performed, not necessarily on account of the warmth of the fire, but because of its central position in the household economy. When a meal was prepared there was no formality in its consumption.

A goodly sized kettle containing fish and another full

of potatoes formed generally the centre around which the family gathered for its meal, and at a convenient spot near the fire the family gathered round in a squatting or sitting posture. Each extracted with his fingers or a knife whatever portion he fancied and held it in one hand, utilizing the other to ladle out the liquid portion of the concoction by means of a big horn spoon. The kettle and horn spoon were ready, morning, noon and night for those who might desire to eat.

The relations among the various members of the Haida family were usually so well adjusted that there was little discord in their home life. The father was master in his own house, the mother had her own particular sphere, but both she and her children always obeyed the will of the lord of the household. The father was master without being a tyrant; the mother was a subject without being a slave; and the children rarely opposed their parents' wishes, and consequently there was little constraint in family intercourse. The struggle for existence was not severe, for in the old days the supply of fish and vegetables was abundant. Any moral strength they possess had its origin in and has been preserved by their struggles with men rather than with nature. The wars of their ancestors did most to make them the proud and brave people that they are at the present day. They are now strong, fearless, and independent. But present conditions of life is initiating a new epoch in life-history. White migration is gradually inclosing their country, and it is realized by most that this is inevitable, and it may well be that the time is not far distant when all the Indians on the Pacific coast will become assimilated and amalgamated with or submerged in the European invasion.

The Haidas were formerly accustomed to congregate about the middle of November to the end of January for

their feasting and dancing. They never troubled themselves about the interior of these islands, as they were in reality fish-eaters, so their habitat was confined to the coast-line, and to the rivers and streams where a supply of fish could be relied on. They were never proficient hunters on land, as they were loath to sleep away from their camping grounds near the shore.

Each clan had its boundaries, and these were observed as hereditary rights descending from a man to his nephew from one generation to another according to their rules of succession. These tracts might according to their custom be bartered or given away; and should one family or tribe desire to fish or pick wild fruits in the domain of another, that privilege in all cases had to be paid for. The larger salmon streams, such as the Yākoun, Ai-in and Skidegate Chuck, were oftentimes the joint property of a number of families, and at each of these Autumn fishing grounds rough temporary houses of cedar bark were formerly to be seen.

When the Haidas wished to construct a house, this was not done by individual effort. If one of these old-fashioned houses is examined it will be realized that the great beams and planks used therein necessitated the co-operation of many men. It was the custom to give a big potlatch whenever a house was erected, and the owner generally exhausted all his available resources on these occasions. Before a man ever thought of erecting a house, it was customary to accumulate as much property as possible, such as sea-otter skins, fur seal and bear-skins. In later years, however, Hudson Bay Company's trade blankets were amassed for these occasions and stored away in large square cedar boxes until the day arrived for distribution. Dancing, gambling and gaming relieved the monotony of each

day's work, and the task itself was conducted with much talk and advice freely given as the great beams were placed in position. The speed of erection of the structure depended on the means of the house-builder; if he was rich the work was soon completed, but if his means were slender, several gatherings of the people were necessary before his house was finished.

Each village had its own chief, and all matters, both private and public, were referred for his consideration; but he was never the absolute and despotic authority that Indian chiefs are often believed to be. The chief owed his position to his being recognized as the president of the families under his ægis, and his decisions had to carry with them the assent of the majority of the householders in his village, or they were devoid of authority and weight. As a chief he had no power to compel the members of his tribe to work voluntarily for his benefit, but on account of being a chief had to pay more liberally than others in the village for any work that he desired done, unless he possessed sufficient slaves to do what he wished. The chieftaincy, as previously explained, was hereditary, and on the death of a chief his nephew generally succeeded him, and should no nephew, distant or near relative be forthcoming, a new chief was selected by the majority of the people interested in his succession, the choice being influenced by the amount of property the candidate had to potlatch or distribute, but in no case was it customary for the chieftaincy to pass out of the authorized clan to any lesser group. On succeeding to the chieftaincy a man always dropped his own name and assumed the hereditary name of the chief whose place he had taken. It sometimes happened that when a chief grew old and poor he was virtually succeeded in authority by a younger, wealthier and more energetic

man, but he always retained the honourable title of chief when once elected until he died.

The authority of the present-day chief is so small that it is doubtful if any of his tribe would obey his orders if they were distasteful. They are therefore recognized as such in name only, and are unable to act in any official capacity on behalf of the members of their tribes.

A few words regarding these potlatches: there were two distinct species of these feasts. When any ordinary individual made a potlatch it was generally confined to the people of his own village; whereas if a great chief announced that he was going to make a potlatch, people from all the surrounding villages were invited to attend. Should the chief be in need of property to distribute, he made a feast a few days before the occasion to all the people of his tribe, and the people who attended it were supposed the next day to bring him gifts to add to the amount he wished to give away. The more frequently a chief made a potlatch and distributed his property, the more important he became to all his followers, and the more he received when the other chiefs to whom he had given presents made potlatches.

Chief Edenshaw during his lifetime made seven great potlatches, and was consequently esteemed a very high and important personage.

Months beforehand, the news that a certain chief was about to make a potlatch was made known, and each guest knew exactly how much he was likely to receive. Those who received gifts, when it came to their turn to make a potlatch, were required to give nine blankets to the man who had given them six, and so on; thus in a sense a potlatch was only a repayment with interest for goods already advanced. When a child was named, it was customary to make a potlatch on a small scale;

also when the child's ears and nose were pierced, and again when he was tattooed. These potlatches were almost always made by the uncle of the child, and were celebrated with feasting and dancing.

In another class was a potlatch when the owner of the goods showed an utter disrespect for wealth. On these occasions blankets were torn into strips and thrown broadcast amongst the assembly, and this was sometimes done when one chief became jealous of another; the more property one chief could destroy than his opponent possessed the greater chief he was deemed to be, even guns, canoes and other valuables were destroyed. Should one of two such chiefs run short of property to destroy, the members of his tribe would rally to him with the property they possessed, rather than allow their chief to take a secondary place to his opponent and thus "lose face."

On the occasion of a great potlatch a feast took place a few days before the distribution of property, and after the feast there was a wild dance. The performers were especially decked for the occasion, their drums being made for the occasion; some wore wind masks and wooden head-dresses ornamented with the bristles of the sea-lion, others had their faces painted black or vermilion. They danced with great frenzy round the camp fire, and their excitement often culminated in a sudden collapse in a heap on the ground.

Gambling was a custom and at the same time a curse amongst the Haidas. Gamblers have been known to lose all they possessed, and in one case the gambler staked and lost his clothing and had to return home well-nigh naked. The usual gambling game of the Haida was that common to the coastal tribes; a bundle of neatly polished sticks about three to four inches in length with different marks were, so to speak, the cards



Haida Dancing Party.

of each. The players sat on the ground in a circle, and in the centre was a cedar mat; each gambler then produced his bundle of sticks. The value of each stick was known by its marks. The sticks were shuffled behind the player's back; they were then presented to be drawn out by chance. If the stick drawn bore a mark corresponding to the stick the drawer had in his hand at the time, he won, and vice versa. After this indigenous game began to wane, the European packs of cards were introduced and they invented their own card games; some even picked up poker in mining camps and became expert at it. Gambling of recent years curiously enough has well-nigh died out.

Their burial customs are worthy of note. When an ordinary tribesman died his corpse was, after the lapse of a day, put into a square cedar coffin with chin resting on knees. Sometimes a cedar mat was wrapped around the body and it was then carried away to, and deposited in, the tomb-house of his ancestors, which was erected on two posts in the vicinity of the village. Sometimes the coffins of the deceased members of one crest were placed on the ground, one box on the top of another and there left to decay. In one place at Massett there were about fifty of these boxes containing bodies in all stages of decomposition. The author obtained permission to bury this accumulation of dead, and it was effected by the assistance of slaves.

Both clans and individuals were named after natural objects, as is often the case among savage races, and this has some connection with their totem groups. The totem system is general throughout the Haida tribe, and before each house was displayed the great totem pole bearing the owner's crest. The devices carved on these totems represented mainly the eagle, bear, raven, and the fin-back whale. When a member of the eagle crest gave

a feast he did not invite the members of his own crest, but, for example, those of the bear or fin-back whale. But suppose a man belonged to the eagle totem group, his wife would be a bear or a member of the fin-back whale totem, and when people of his crest made a feast he would not be permitted to partake, but his wife, being a member of a different crest, could attend and take her share.

When the feasting was over the wife generally brought back a quantity of eatables which she and her husband could consume, and the man would do the same whenever anyone of his wife's totem made a feast. This food was given away after the actual feasting was over, and was distributed according to the rank of the persons present; a great chief perhaps got fifty biscuits whilst an ordinary man or woman only got ten, and the other food was distributed in like proportion. Also at the death of a chief of an eagle crest, the blankets, prints and other articles were distributed to members of the opposite crests and vice versa. Thus the whole Haida community was and even now is divided under these different crests and totems. The bear and the fin-back whale totems were generally united and classified as one, and on this account there may be said to have been only four distinctive crests or totems amongst these people.

The children, as may be gathered from what has previously been mentioned, always took the crest or totem that belonged to their mothers.

These totem poles have often been referred to as religious emblems, but whatever is buried in the origin of the cult, they are not objects of worship, and for all practical purposes have only a genealogical significance and represent one or other of the four family crests, and all the Haidas belong to one or the other of these

four; the crest of the owner of the house before which it was erected was generally the top-most carved figure, with his wife's crest carved beneath, and then followed the crests of the notable ancestors that had been connected with his own or his wife's family.

Whenever a human figure was carved as the lowest figure on any totem, it was said that it was a sure sign that a slave had been killed and put into the hole, the totem pole being raised up on his dead body. Some men affirmed that at times the slave was bound hand and foot and placed in the hole alive. The totem system in one respect was of benefit to a captured member of another tribe of Indians, no matter where located on the coast of British Columbia, as all the coast Indians have the same crests but with very little differentiation. Thus it sometimes happened that when a slave had been captured and brought to the village of his captors, should he see his totem in front of any chief's house, he appealed to this chief for liberty, and was frequently redeemed or bought by the chief appealed to, and sent back to his people. The members of his tribe would then make a great collection of blankets and other goods and repay the chief who had redeemed him. The repayment was often ten times the amount of what the chief had expended, so the redemption and return of a slave was often a profitable investment.

Children born of slaves were also counted as slaves. Even at the present day the descendants of the Haida slaves, although not now in bondage, have to intermarry amongst themselves and are not allowed to intermarry with free-born Haidas.

Lieutenant-Colonel Powell, when Superintendent of Indian Affairs for British Columbia, could not break down all at once the custom of slavery, but he issued an

order that all the slaves had not to be called slaves but *tenas* men and *tenas kloodchmen*, i.e., little men and little women.

The Haida word for slave is *hal-dung-ā*, and the Chinook word is *e-lait-e*. From the day the Colonel's order was received, slavery began to decline. Forty years ago able-bodied slaves were valued at two or three hundred blankets and exchanged or sold accordingly.

Another old custom that existed amongst the Haidas may be termed the mouse ceremony. The mouse was supposed to possess great wisdom, and if a person was ill and did not wish the services of a *Sā-ag-gā*, the father of the patient would turn his goods and chattels out of doors, and then catch a mouse to instruct him where he could find the person who was the cause of his child's illness. He put the mouse in a small box and gave it some grease to keep it alive. For three days the person thus engaged abstained from food, and every morning went down to the sea-shore with the box and there drank some sea water. Returning home he threw himself down on his bed, put the box under his pillow and went to sleep. He was supposed to sleep through the day and night, and the people were careful not to disturb him. In the morning he arose and taking the mouse again went down to the sea, and drank his fill of salt water and again returned to bed. This he did for three consecutive days. If during this time he dreamed that a spirit had appeared and revealed the name of any man, woman or child, he went to the person whose name had been revealed and demanded why his child had been afflicted. He also demanded the payment of furs and blankets as a peace-offering, and withdrawal of the spell. If, however, the dreams were not explicit the man would, at the conclusion of the third day, take the



ANCIENT HAIDA CHIEF'S DANCE DRESS.



mouse in his hand and enter the houses and hold the mouse in front of each person therein until he had found the individual who had been the cause of the child's illness, the sign being that the mouse would bow or nod his head twice before a guilty party. The old inhabitants believed shortly after the mouse ordeal the accused person would be found dead in the woods if the patient did not recover. With the help of the Church Council the author persuaded the people of Massett to abandon this pagan practice.

No account of their old customs can be complete without reference to the throwing or sprinkling of birds' down during some of their dances. The dancing dresses they wore on these occasions were fitted with a wooden head-piece beautifully carved or painted, and sea-lions' bristles were ingeniously inserted in a circle at the top, and inside this circle a quantity of eagles' or swans' down was stored; as the dancer shook his head and jumped about the down became scattered over the assembly and was a sign of goodwill and peace. Frequently during the dancing they blew the down into the air at intervals through painted tubes until everyone present was bestrewn as with a fall of snow.

It has also been reported that when the Haidas met the first white explorer they performed some of their dances on boards laid across the bows of their canoes, and when close to the ship quantities of this down were blown over the vessel as a sign of friendship and welcome. Swans and eagles were shot by the Haidas in order to obtain this down for their ceremonial dances. Many of their dances undoubtedly had a religious significance and may even be considered as part of a primitive ritual.

Another custom of the Haidas was to hold what corresponds to a "wake" in the room where the

deceased was being made ready for burial on the night after his death. At this gathering they recounted the brave deeds and virtues of the deceased.

Offences and Punishments

Theft.—The Haidas had a peculiar custom in dealing with a thief. If the person who lost an article suspected anyone, he would, during the night, place a wooden dish or tray on the doorstep of the suspected thief's house, and if his suspicion was well founded, he would go for his tray on the night following and thereon would find his lost property. Having received it, nothing further was said, and the matter ended.

Before the advent of Europeans, theft was very rare, and the old chiefs declared that theft was a most heinous crime. Experiments were made by leaving knives and hatchets sticking in logs on the beach where they could be easily seen in order to test their honesty, and months after they were still there, although scores of Haidas must have seen them as they passed.

On one occasion a boy and girl, slaves of a chief, were persuaded to break into the Hudson Bay Company's store and steal a bottle of candy, which they distributed to their playmates. The manager the next morning discovered a broken window and found that some of his candy had disappeared. He made inquiries and the culprits were soon found. He did not wish to prosecute but asked that the culprits should receive corporal punishment at the school, and this was carried out. Several days after the children were punished, a deputation of the principal Haidas requested the dismissal of the teacher who was the owner of the slaves, because the young people had broken into the store; they alleged that this would not have occurred if he had

controlled them properly, he was thus not worthy of being any longer a teacher of their children. Their request was refused, and the following day they boarded up the windows and the door of the school-house and prevented the children from entering.

The door was burst open and very soon an angry mob surrounded the school and insisted on the dismissal of the teacher unless the two delinquents were sent away, as the parents considered that their children would acquire the same vicious habits. A compromise was eventually effected by a promise being given to isolate the two juvenile criminals from their school for an agreed period.

Murder.—The author never heard of a case of deliberate murder amongst the Haidas, with the exception of the ceremonial sacrifice of slaves when a chief died.

If a member of one clan fell overboard from the canoe of another clan and was drowned, the responsibility fell on the owner of the canoe; his life was valued at so many furs or blankets. If the amount claimed was paid, a feast was held and another person appointed to take the position and name of the deceased. After these ceremonies were ended the clans resumed their former friendship.

Assault.—In cases of assault the friends of the two parties, assisted by the Shaman and their chiefs, determined the damages to be paid by the assailant. If he acquiesced and had not the required amount, his relatives presented him with the articles he lacked. A feast was then held, the two parties joined hands and their enmity was healed.

Adultery.—The damage was assessed by the chiefs, and payment had to be made accordingly. This was generally computed according to the woman's age and

good looks. During the period when potlatches were in vogue it was sometimes customary for the whole of a clan to visit the European settlements at Victoria, or even as far as the Caribou mining camps. The men-folk hired their wives and daughters to dissolute whites; the proceeds of this disgraceful traffic enabled them to purchase blankets which they gave to their chief to assist him in making a big potlatch.

The Haidas pay great respect to those who may be deemed as their aristocracy. There was an old chieftainess named Kai-ing-as-a, a creature of forbidding appearance who lived at Massett many years ago. she passed any house in the village its owner begged her she passed any house in the village its owner begged her to enter. When she condescended to do so there was a special decorum for the occasion, and even the children ceased their play and a dignified silence was maintained during her visit.

CHAPTER V

BIRTHS, MARRIAGES, DIVORCE, DEATH AND BURIAL CEREMONIES

Births

WHEN a child was expected one of the witches under the guidance of the Shaman acted as midwife. The skin of a mountain goat was blessed by the medicine man, and on this the confinement had to take place. The newly-born infant was received with great ceremony and named after one of the clan who had recently died, and whose spirit the Shaman was alleged to breathe into the child's body. Warm water was then given to the child to cleanse and purify its interior, and its body was painted or daubed with grease, rolled in flannel and tied up in the goat's skin. The mountain goat has long soft, silken wool, so the child was always snug and warm. When about one month old it was wrapped in half a blanket and placed in a rude hammock, and left there for several hours at a time to sleep or cry as it wished; the child very soon learnt how to take care of itself. Should a child become unwell it was well nursed by its mother and aunts, otherwise it was left to go its own way. Infants were rarely bound on boards or tied up into a motionless bundle and left until the feeding time came round, they were seldom seriously chastised, and as they grew up did more or less as they pleased.

At the age of puberty the girl had to pay strict attention to the orders of the Shaman and to pass through certain trying ordeals; they were more harshly treated than the boys. Great care was taken to teach them submission, contentment and industry. At certain periods they were not allowed to lie down to sleep, and if overcome with drowsiness had to prop themselves up in a sitting position.

Marriage

The marriage customs of the Haidas were similar to those of other North American Indians. The man always took the active part by making known his desire to the Shaman of his clan, who in turn conveyed the wishes of the young man to the girl's parents. The young man and the Shaman generally got the parents' consent before breathing a word to the girl, although she was present when the arrangement was made. If his suit met with approval the young man invited his friends to go with him next day to the girl's home. As they entered they sat on one side of the fire and her friends sat on the opposite side. The young man's supporters then recounted his virtues and many good qualities, and if he was acceptable the girl got up and went across to her future husband, sat down by his side and held his hand as a token of submission. They were then looked upon as man and wife, and the girl's parents accepted all the gifts he and his friends had brought and made the marriage feast.

Marriages were sometimes arranged at birth between the mothers of the boy and girl. To make the bargain valid gifts were made by the mother of the boy to the girl's mother, but when fully grown should the boy

refuse to marry the girl the gifts remained with the girl's mother. If the girl refused to become the boy's wife, her mother had to return the property with interest. Uncles looked after their nephews who had to succeed them when they were about sixteen years of age, and likewise the aunts carefully trained their nieces. Parents had little influence over their children after the adolescent stage.

The bridegroom after marriage had to reside in his father-in-law's house and work for him until his uncle died, whom he had to succeed, and then he was at liberty to obtain his uncle's position, house and property.

When the husband was no longer satisfied with his wife he left her, and she returned to her family. Her uncle then demanded payment from the man for the use of his niece, and the amount varied according to the number of children she had. The payment was generally twenty blankets for the woman and ten for each of her children. The children were taken and kept by the woman's parents, and no further trouble was caused the father. Healthy men and women each had their own work to attend to, and each was able to earn his or her daily food and clothes, therefore the woman was just as well off, if not better, without being tied to a so-called husband.

The Haidas were averse to marrying members of any of the mainland tribes, and only three such unions were known in the past forty years. One was the late Chief Wi-hā who married a Zimshean Chieftainess at Metlakatla, another married a Zimshean woman of the Naase and the other a Zimshean woman of Port Simpson. One of the main reasons why such marriages were viewed with disfavour was that the husband always wanted his wife to pass the Winter months with him among his own people whilst the wife wanted her

husband to stay with her relatives. This led to ill-feeling regarding their Winter residence, and sometimes they agreed to live apart from the Autumn to the Spring. The Haidas seemed to ridicule the idea of intermarriage with the Zimsheans and in the Chinook jargon used to sing :

“ Kwansum kakkwau Spukshoot Illahe,
Kluska marry tenas sun, kluska marsh sitkum sun.”

Spukshoot Illahe is now known as Port Essington. A Zimshean clan lived there and do now, so the song in English said :

“ Always the same at Port Essington,
They marry in the morning and are divorced at noon.”

Deaths and Burials

When a chief was on the point of death all his goods were brought forth and placed around him so that he could see his wealth which must have looked rather ominous to the patient.

When the Shaman had come to the conclusion that the sick man would not recover the news was imparted to him, and he was urged not to fight against fate. His friends called and reminded him of those who had the same sickness and died. Seeing that his departure was decided, he often refused food and settled down to die as quickly as he could. The coffin was sometimes made in his presence. When *in extremis* he was invested in his cotton shroud, beads were placed round his neck and spots of red paint daubed on each cheek and a black spot on his forehead, and a white cloth was ready at hand to cover his face. He was then considered in a fit condition to breathe his last.

Should the sick person be of a strong constitution there is a suspicion that native poison was administered,

The daughter of an old woman who was very infirm asked on one occasion for poison so that her mother might die before the salmon season commenced. This was, of course, refused, but nevertheless the old woman died in time to allow her daughter to get her fish unencumbered with attendance on her mother.

When dead the most valuable article he possessed was placed on his breast, and one chief had a large basin full of silver dollars placed on his chest, another had a large clock and an immense watch. The nephew who had to succeed the deceased chief stood by the corpse and was presented with blankets, dishes, beads, guns, canoes, prints, pottery, dogs, axes and sundry other articles, not, however, for his own benefit, but to be distributed to those who took part in the funeral ceremonies.

The day after the death, the corpse was placed on a trestle and covered with a white cloth, and his effects were placed around him. The time for mourning had now arrived, the old women of the clan, the witches and the friends and relations of the deceased assembled and began to groan, sigh and cry. The men moaned *Ā-chad-i-ā dī kunē!* Alas, my beloved! The women also cried out aloud *Ā-nā-nī-ā dī kunē!* Alas, or oh dear, my beloved! These phrases were repeated continuously, and the wailers made night hideous with their moaning and groaning. After they had wept for two or three hours the greatest chief present called for silence, and the "wake" commenced. Tobacco and pipes were provided for everyone present and smoking commenced. During this stage of the proceedings the chiefs and friends, according to rank, extolled the virtues of the deceased, and tried to console his relatives by reference to his disposition towards the poor, his love for his friends, his kindness towards his wife and

children, his brave deeds in battle and his liberality whenever he made a distribution of his goods. Everything done during his past life passed under review, then they concluded by saying that his time had come, that the gods wanted him, and he being a good man had obeyed. The howling and wailing began anew, and was kept up at intervals both day and night until the deceased was buried.

When anyone of importance died the news was carried to the other villages, and the tribesmen flocked in to look at the dead man and consult about the funeral arrangements, bringing many presents. During stated intervals cannon were fired, and the number of discharges varied according to the rank of the deceased. When a bear crest man died the funeral arrangements were made by members of the eagle totem and vice versa.

If a person died in the Spring after the people had left for their fishing and hunting camps, the body was placed in a coffin and kept outside of the house under thick cedar slabs until all had returned for their Winter festivities. One year two old chiefs died and were kept under cedar slabs built around their coffins to protect them from dogs for eight months until all arrangements had been made for their burial according to custom and the people were back to take part in the funeral ceremonies. Both could not be buried on the same day, so it was arranged that the chief who had died first should have the preference.

In some of these old coffins, bone ear-rings, miniature spears, models of canoes, rings of native copper and small cedar boxes carved and inset with pieces of abalone shell have been found. These small boxes contained fish grease, glass beads, teeth necklaces, silver ear-rings crudely formed and various other articles. All

these rites were undoubted evidence of beliefs in a future life.

After the funeral the people dropped their grief and adopted a cheerful mien. They sat down to the funeral feast and finished up the day's proceedings with a dance in the buried man's honour.

Very little care was taken of their dead. They frequently utilized the ornaments and relics taken from the boxes containing their ancestors as a source of revenue. Most of the older relics indicated one principal period of culture.

CHAPTER VI

TOOLS, ORNAMENTS AND CEREMONIAL MASKS

AXES, adzes, hammers, knives made of stone were the tools of the Haidas in former times, in fact fifty years ago they were in the neolithic age. Their axes and adzes were usually made from grey basalt from the West coast, but the more prized specimens were made from an inferior kind of jade, said to be found in the bed of the Thompson River. The rock was chipped to required size and afterwards polished with hard sand stones. Their adzes were from ten to fifteen inches in length and two inches thick, tapering down to the edge. Both adzes and axes were notched three to four inches from the thick end for the handle. The handle was made of a forked spruce or cedar branch whittled into shape and soaked in hot water to make it pliable; it was then lashed in position by spruce root rope. Hammers were made either from basalt or granitic rock. They were about six inches long and four inches thick. The shape of its ends depended on its use. Their stone implements were always kept well sharpened, and after the day's work was over the men sat around the hut fire and touched up their axes. They even chopped down great cedars with these rude tools and fashioned the war canoes with their aid.

Stone knives about six inches long were also used, the handle end was about two inches thick and rounded, and the blade tapered to a fine point. They were made of grey basalt quartz or flint. The knives were used for slicing halibut or skinning wild animals, and they

appeared to be effective tools. Knives were also occasionally made of wood from the harder trees, such as crab and yew. Their primitive implements gave way about forty years ago to articles of European manufacture.

The Haidas never developed the art of making pottery. Their utensils were hewn out of wood with stone tools. For dishes they had troughs from one to six feet long, from one to two feet wide and about the same in depth. Now wooden vessels cannot be placed on a fire, so the meat or fish was put in wooden vessels, water added, and then hot stones were dropped in until the water boiled, this being continued till the food was cooked. In like manner the person requiring a sweat bath would sit naked in an almost closed tent on a rude bench placed over a wooden trough containing water; his friends then dumped hot stones into the water until the tent was filled with steam and a fine perspiration was induced.

The cooking utensils and boxes were decorated around the edges either with the opercula of a particular mollusc or bits of haliotis shell.

The garments of both sexes and also hats were formerly made from the inner bark of the cedar tree scraped and worked until it was as fine as wool. Figures of birds and animals were sometimes worked into the border or centre of their mats. The ornamental designs were black, the fibre used being dyed by soaking it in urine with some added pieces of iron. Baskets of all sizes and shapes were skilfully made from the inner bark of the cedar and the roots of the spruce. It is a great matter of regret that these indigenous arts and crafts have now died out.

Their spoons were made from the antlers of deer, mountain goat and caribou steamed and fashioned to

the required shape. The handles were beautifully carved with figures of their various crests as Professor Sir William Ridgeway has pointed out in his monograph on Dramas and Dramatic Dances (1915): "By a sort of rude heraldry they express, i.e., on posts, pipes, and spoons, the totem not only of the chief's own clan, but also of clans with which he was immediately connected by intermarriages. The frog clan was a very important one and on a carved spoon (figured in his book) not only does it form the upper totem, but is being embraced and kissed by a woman. The two seem to be the human ancestors of the clan and her frog husband."

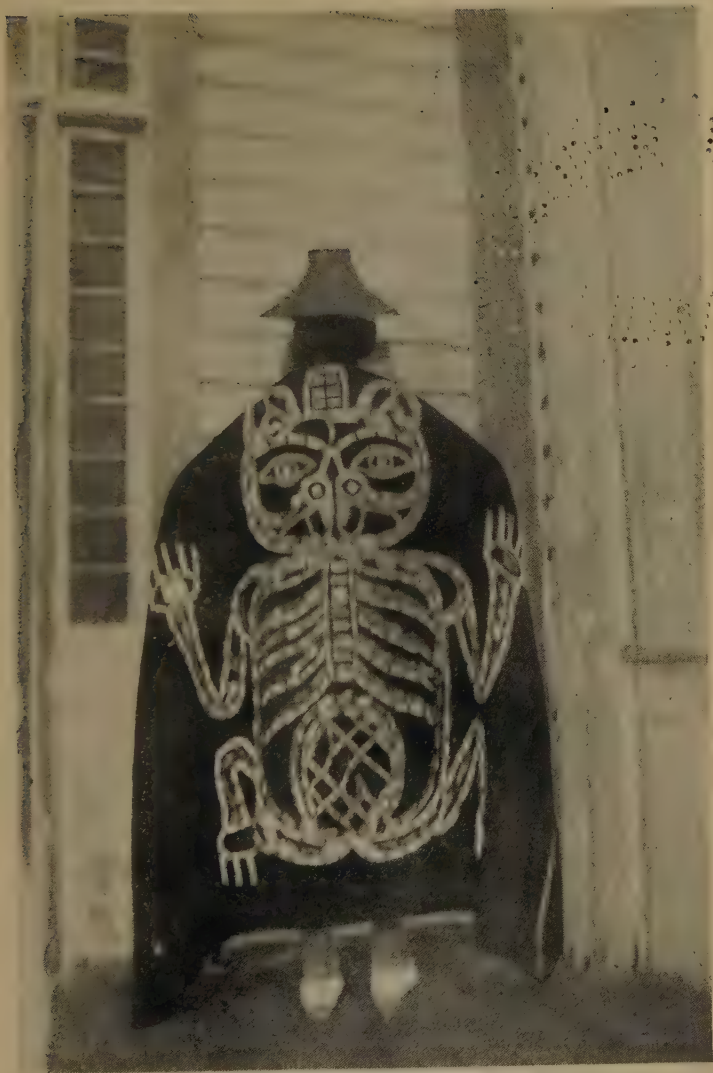
Soap they knew not, but used pieces of pumice from the West coast and also a greyish clay for cleansing their persons; needless to say, neither were very effective nor were they frequently used.

They never discovered the use of a wick soaked in oil, so had no lamps; when they wanted a light they merely took a flaming brand from the fire, or they sometimes lit one of the oily fish called *oolachan* of which they generally had a supply.

Rope and twine was made either from the inner bark of the cedar cut into narrow strips, or from the roots of the spruce which they manipulated and softened, then carefully plaited together to the required thickness. For very fine work the sinews of animals, birds and fish were used.

Dishes and plates of slate were fashioned, the edges and the centre were beautifully carved with their totems' devices, and they were veritable works of art. Stone mortars and pestles of basalt were made for grinding tobacco, their original tobacco being made from the inner bark of the willow.

Their spears were about ten feet in length with a



CHIEF'S WIFE WEARING BLANKET DECORATED WITH THE FROG TOTEM.



barbed head of iron. Before iron was introduced the barbs were fashioned from whalebone or ordinary bone. Bows were made of yew and about four feet long. In section they were flat on the inner side and rounded on the outer, the centre portion widened out to as much as two inches tapering to a quarter of an inch at the ends. The arrow was made of a pointed head-piece of mussel shell or bone. The quiver was made of seal or sea-otter skin, and contained up to a dozen arrows. The arrows were not feathered.

Among the weapons, clubs figured, and these sometimes had perforated stone heads. Other clubs made of hardwood, and often beautifully carved, were used for bludgeoning seals. Favourite devices used on these clubs were the head of a bear or the eyes of the raven or whale. The whale's eye was considered a very propitious emblem, for the whale spirit was believed to assist men in securing such spoils of the sea as seals and halibut.

Before glass beads made their appearance, many women were decked with necklaces composed of bone and copper ornaments charmingly carved and strung together on a sinew. Beads of bone were also fashioned by the native craftsmen; pieces of haliotis shell, the teeth of bears and seals, the shells of small molluscs were all utilized for this purpose according to individual fancy.

The older women also wore bone ear-rings, often two or three in one ear. The septum of the nose was also pierced and a semicircular piece of whalebone inserted.

As soon as a girl reached the age of puberty her lower lip was pierced, gradually the hole was enlarged, and eventually a bone labret or stud was inserted. After marriage, as her family increased, so the labret was enlarged.

Both men and women were tattooed, the devices on their totem poles being depicted on their bodies. The pigment used was made from powdered charcoal derived from alder wood, and it was remarkably permanent. The operation was naturally painful, but it was considered a great disgrace for the patient to flinch or cry out, and if so he was branded as a coward, unworthy of his clan group whose crest he had been tattooed with. Men were tattooed on the thighs, calves of the legs, arms, breast and buttocks. Women were tattooed on arms and legs, but rarely on the breast.

Nowadays, in most villages, a native silversmith will be found who makes bracelets, rings and other ornaments from silver dollars, and these fulfil the feminine craving for adornment, but are poor substitutes for the interesting native art which has now vanished.

Ceremonial Masks

A vast amount of research has been carried out among the primitive races of the earth as well as through the literature of more civilized people in connection with ceremonial intended to propitiate the spirits of the dead, but the subject is too great to do otherwise than give it a mere reference.

The origins of the mythology of any particular tribe are not easy to fathom, but as Webster says, the fact remains that the dramatization of their ancient legends constituted to the people of North West America a religion quite as powerful and impressive as that of the Christian religion to the average civilized person.

As in many other parts of the world masks and other paraphernalia were used to intensify effect and to inspire awe; the Haidas also exercised great ingenuity on the masks and at their sacred ceremonies. A collection of

these obtained by the author for Professor Tylor can be seen at Oxford.

The *Ni-kils-tlas* mask was the most important, inasmuch as it represented that important creature, the raven, the mythological beliefs regarding which have already been described. The mask depicted the raven's head with an Indian standing on top and a human face in miniature in the centre of the forehead. The symbolism it was intended to convey being the raven as the creator or perhaps the original ancestor of man and the raven's male slave. Another mask of this class represents the raven with a human head and strings attached by which the lips could be opened at will, doubtless when oracular statements were made by the wearer.

The *Lithwō-gī-gē* or *Stlē-whul* mask was adorned with swan's feathers and was used in what is often termed the ghost dance. It was supposed to represent an evil mythological monster which swooped down and carried off young people who then became like their captor.

The ceremonial at which this was used took place in a dark hut and its big red eyes were made visible by a torch held in front of each. Strings were manipulated so as to impart a movement to the mask, and a low chant went on the while.

Another mask was that of a raven's head with an attachment of marten skin; it was used by the Shaman of the village upon the occasion of the ceremonial dance organized by the raven clan; this mask was at least one hundred and sixty years old.

Perhaps little less notable was the frog's head mask, which was an important "property" in the dances of the frog clan. The lower jaw of this was operated by the wearer, and a grating sound was produced which was believed to be like the croaking of a frog. The wearer of the mask would carry in his hand the carved

figure of a frog squatting on a bear's head, and this formed the handle of a dagger which was made of a piece of steel plundered long ages ago from a trading vessel. Its significance was to the effect that the man belonged to the frog totem and his wife to that of the bear.

To another class of ceremonial belongs the salmon dance which took place when these fish were scarce. A chief would be selected for the leading part, and he would wear a mask with two red spots on the forehead, three black marks on the left cheek and black and red dots on the right. In his hand he carried a carved representation of a salmon. Accompanied by the Shaman he would proceed to the beach followed by the people; he would then dance and sing, and then the Shaman would invoke the water spirits and beg them to bring back the salmon.

Another mask represented the most powerful Shaman whose memory tradition preserved. It was small and so was not worn on the face but on the breast of Shamans of later days, for it was believed that the spirit of their distinguished ancestor would guide them aright.

Even women on occasions wore masks, but they were only assumed by those who aspired to magic power. Such a one, when impelled to prophecy, painted her face blue and black and donned her mask which represented, in an exaggerated fashion, the facial contortions such a woman would exhibit when temporarily possessed.

Another mask was said to represent the face of a deceased person of a distant tribe. It was painted grey, and gave the impression of the grimness of death. The natives alleged that it was little used, for but few had the hardihood to perform the dreaded death dance.

CHAPTER VII

INDUSTRIES AND MEDICINES

EVERY Autumn the Haidas of both sexes used to migrate to fishing camps to procure their Winter supply of salmon. The men caught the fish and brought them to their wives and children who first cleaned and then smoked them. At the same time the men selected suitable cedar logs from which canoes would be fashioned in the following Spring. When suitable trees had been selected for the canoes they wished to make, they were felled and everyone helped to get the logs down to the beach. When they returned home with smoked fish, at the same time they towed these logs back to the villages. Throughout the Winter and Spring when the weather was favourable they worked at their canoes hollowing them out until they gradually assumed the conventional shape. The canoe makers were called Woodpeckers from the noise of the continual chipping. After the log had been sufficiently shaped and hollowed out, it was half-filled with water, and red-hot stones carried with wooden tongs were thrown into the water until the log became softened by the hot water in a condition for stretching to the required width. The canoe was widened by the insertion of pieces of wood until it could not be further stretched without cracking, the last stretchers were then left in place until the canoe became set and hardened. This operation needed great judgment, and a calm and sunshiny day

was selected for it, as a cold blast of wind was said to be liable to crack the canoe from stem to stern, so the log was surrounded with canvas and mats to prevent the wind from reaching it whilst it was being stretched.

The Haidas were considered to be the best canoe-makers on the Pacific coast, and they were also very expert in the handling of them, for they were trained at this occupation from childhood. The canoes ranged from twelve to seventy feet in length, and for many years most of the supplies from the mainland were brought across Hecate Straits from Port Simpson in Haida war canoes capable of carrying eight tons dead-weight besides a crew of five to nine men. The making and use of canoes unfortunately is dying out, as many of the present generation own motor-boats which they can manage as well as Europeans.

The Haidas taught their children how to right a capsized canoe. A calm day was chosen and the children were ordered to put out in a medium-sized canoe to about fifty yards from the shore and then capsize it. Another canoe manned by relatives kept nearby to instruct them and if necessary to render assistance. They thus became experts in canoe-craft. When the young folk landed they were not allowed to go home until they had run up and down the beach for some time and in this way escaped any ill-effects from their immersion.

Hunting

The Winter feasts and dances generally occupied the people from the end of November to the middle of February. When these festivals ended the young men set out to hunt along the West coast as far as Hippa Island, and during this trip usually killed several sea-

lions which they brought back in triumph. When they landed the head of one was borne aloft into the house of one of the chiefs and a great feast of sea-lion's flesh then took place. The sea-lion's bristles were the perquisite of the Shaman and the chief for their ceremonial head-dresses, and the hunters were applauded for their services. Preparations were then made for removal to their fishing camps to obtain a supply of halibut, the flesh being dried on racks in the sun and then packed in boxes for future use.

They would then return home and wait for an opportunity to kill a few fur seal as they passed up the inlet in front of their villages. Once they knew the fur seal season had arrived they scattered to their favourite hunting camps, and even crossed the Hecate Straits in search of the fur seal which in early days were plentiful and passed these islands to breed at the Pribyloff Islands. They generally hunted in pairs, one in charge of the gun and the other steered the canoe. Their catch was sold to the Hudson Bay Company.

The fur seal season having expired, they would go to their sea-otter camps down the West coast. When the weather was fine and the sea calm, about a dozen canoes would set forth in company; an otter would be sighted from some distance away, and the hunting party would creep up and surround it before it saw them. When the sea-otter had sighted their canoes it would dive and remain below for some time, but it had to come up to breathe, and successive dives became shorter, and when exhausted it was shot. The skins were sold to the Hudson Bay Company on their return home. The proceeds were divided equally amongst all who had participated in the hunt, with the exception of the hunter who had shot it and the steerman of his canoe,

who received a double portion. The tail was severed from the otter and given to the wife of the man who had killed it. This she dried and sold to the Hudson Bay Company for a dollar.

They were occasionally able to bag three or four sea-otters in a day. During a stormy day, if a herd of sea-otters was sighted some distance from the shore feeding quietly on deep sea mussels attached to kelp, and the weather was too rough for their canoes, one of the party would imitate the call of the male otter loud enough to be heard by the bull. It is said that he would leave the cows and approach the spot from which the sound emanated and would be gradually decoyed to his death in calm water near shore.

In the olden days silver-tipped sea-otter skins could be bought for \$40; to-day they would fetch \$1,000 each. For many years now no sea-otter has been shot in the waters surrounding the Queen Charlotte Islands, they appear to have been well-nigh exterminated.

During the hunting season the hunters were supposed to live lives of strict celibacy, for unless this rule was observed, although they would be able to locate the seal and sea-otter, their hunting would fail for their aim would be unsteady.

The wives and children had to live outside their houses whilst their husbands were away hunting. Had they remained indoors it was believed that whales would attack the canoes and destroy them.

If a hunter saw a caterpillar on leaving the camp he would pick it up and bite it in half, swallowing each portion consecutively. This charm ensured good luck. Others believed in the efficacy of holding three lead bullets in their mouths, and this was considered a spell to enable them to hold their guns straight.

Their guns were generally old-fashioned Hudson Bay

muzzle-loading muskets, and the hunters had far more confidence in these clumsy weapons than in breech-loading shot-guns and rifles. Prior to the arrival of firearms they were accustomed to hunt with bows and arrows. The younger generation are now equipped with modern weapons, but for all that do not obtain as many skins as their ancestors.

Some of the Haidas used to hunt the bear with wolf-hounds; the bear was frequently treed by the dogs and kept there until the hunter arrived with his musket. The more general mode of obtaining the skins of the bear, land-otter and the marten, was to set deadfalls baited with a fish or a duck on a trail the quarry were accustomed to frequent.

They sometimes made a trap with the help of a soft sapling which they found near a bear trail; the top of the tree was bent towards the ground and fastened down, a rope made of spruce root fibre was attached to the bent sapling and a noose on the top was cunningly arranged and almost touching a log placed there for the purpose of affixing a fish on either side as bait. No matter from which direction the bear approached he would scent the bait, and would first eat the fish on the near side of the log, to secure the other fish he would have to place his head through the noose, a light trigger catch would be released, and the sapling would spring back to its normal condition with the suspended bear. Cotten rope has nowadays superseded the old-fashioned spruce ropes.

Deadfalls and the rope snares were generally used on the West coast, for it was considered too dangerous to erect these traps near the rivers of the fishing camps where the women and children accompanied by the men prepare the salmon. Steel traps are now in general use.

The old-fashioned way of trapping salmon was by placing stakes in the river from one side to the other leading into baskets which the fish entered through small apertures and thus became caught.

Medicines

The inner bark of the crab-apple tree was boiled and the liquor drunk to prevent pregnancy. On one occasion a young woman with a deformed spine got married and her mother did not wish her to have any children so administered a quantity of the crab-apple bark concoction which caused painful sickness and eventual death.

Wild rhubarb roots were boiled and the water used as an aperient. The young roots of the skunk cabbage were dried and used with other herbs. They were considered a cure for fevers and skin diseases. Two young girls obtained a tender shoot of this plant and pretended they were giving a feast. They each ate a portion and on returning home became ill and one died.

The stem of the *Berberis aquifolium* was pounded and boiled. The decoction was drunk as a remedy against syphilis.

Wild parsnip roots were believed a good remedy for irregularities of the bladder.

A certain root found in marshy land was used as a poultice for sprains and swellings; it was mashed up after soaking in hot water.

Pain from a decayed tooth was treated by cauterizing of the nerve with a sharp piece of flint or steel.

Fern roots were boiled and mashed, then applied to swellings in the form of a poultice.

In the Spring of the year the women and girls collected quantities of the early fire-weed and new branches of the

briar which when peeled they chewed to purify their blood and make them handsome.

Nettles and the branches of the devil's club were used for beating a rheumatic limb on the well-known principle of counter irritation.

A bruised leg or arm was relieved by placing it in hot sand, quite a sensible practice.

White gum obtained from the spruce tree was applied to sores and boils, and they often chewed this gum as the Americans do, considering it beneficial for keeping their teeth white.

An ointment was made from fruits burnt to powder and mixed with *oolachan* grease which was spread over burns.

The inner bark of the cedar tree was pulverized, laid on swellings, then ignited. When the heat became intense the pain was deadened.

The application of a bag of warm sand after a vigorous beating with stinging nettles was considered a quick cure for cramp in the stomach.

Broken bones were cleverly set and held together by splints made out of the inner bark of the cedar tree.

Bleeding was resorted to frequently for headaches, and in cases of swelling, tumours and rheumatism.

During pregnancy neither the husband nor the wife must partake of the sea-gull's flesh, for it was believed their offspring would suffer with diarrhoea and die young.

Salmon berries pulverized and mixed with *oolachan* or any other fish oil they used as we do hair-oil to make the hair grow long and glossy.

Secretly obtaining the hair of an individual and burying it in the ground meant the person's lingering death, for as the hair rotted in the ground the person from

whose head it had been obtained gradually declined and died.

Liquorice root was sometimes used for coughs and colds.

Persons suffering with tubercular disease were given a variety of fish oils and fatty meats. Oil from the *oolachan* fish was considered one of the finest remedies for this dreadful disease.

Hemlock bark was used as an astringent in certain feminine ailments.

The bear-berry (*Arctostaphylos uva-ursi*) leaves were used as a diuretic in kidney diseases and in affections of the urinary passages.

To spit water on a sick child was supposed to alleviate his pain.

When an owl hoots in the village it is a sign of death.

If a dog bit a person the dog had to be killed, otherwise the wound would not heal.

A liquid made from sea slugs and a certain herb which is found near Langara Island boiled together make a drink which has a narcotic effect similar to that of opium. The author rashly experimented with this decoction and was drowsy for several days.

To dream ill of anyone means that he will have a great loss.

Charms must be kept secret, otherwise they will lose their power of bringing luck to the owners.

The Shamans were supposed to make deadly poisons from the herbs and roots which they collected in the forests, and upon payment would allow a person to use them to get rid of his enemy.

If a man wished to compel a woman to be his wife, he would first obtain a lock of her hair, mix it with some deer tallow, place it in his mocassin, and in course of time the woman would agree to become his wife. A

case of this kind occurred some time ago amongst the Kitkatla Indians. The father of the girl heard of it and determined that the man should not marry his daughter, so one day he took his rifle and awaited the man's return from halibut fishing. As soon as the man landed on the beach he shot him in the abdomen. His friends, however, took him off to Fort Simpson Hospital and he recovered.

Only a few examples of the pharmacopœial remedies of the Haidas have been enumerated, but they appear to have had herbal medicines for every ailment, and the success of many appear to have depended on the efforts of the Shaman and were prescribed with his approval.

CHAPTER VIII

THE SĀ-AG-GĀ OR SHAMAN

BEFORE the advent of European influence the life of the Haidas was much influenced by the medicine men or Shamans. These Shamans, or devil doctors as they were commonly called by European colonists, occupied the unique position of prophet, sorcerer and physician to the tribes amongst whom they lived. They also partly occupied the position of priests, for faith in a supreme deity whose influence was for good was part of their natural religion and he was known as the Shā-lā-nā or lord of all things, whose dwelling was supposed to be on high or above the clouds. This deity held and had control over all human beings and spirits, even over the bad spirits that were dominated by Het-gwau-lā-nā, the lord below or chief of the lower regions. The spirits of those who died by drowning were supposed to be captured by this wicked chief and they eventually became wicked and evil disposed like their lord and master; whilst those that were killed in tribal battles departed to the bright and happy land dominated over by the good chief Shā-nung-īt-lag-ī-das. The spirits of those who died a natural death spent a period in some unknown and distant region, and when the proper time had elapsed were reincarnated in newly born infants of the tribes to which they formerly belonged, but this privilege was only granted to them seven times, and after the seventh return to this mortal

earth, according to some of their traditions, became annihilated and extinct. The medicine men professed through being able to converse with the spirits of the departed to know exactly in what infant the spirit or soul of a former Haida had taken possession. In regard to the soul's departure at the death of the body, the Zimsheans as well as the Haidas believed that the soul quitted its mortal abode before death actually occurred, and the tribal medicine men if paid for their trouble professed to have power to catch the soul, and restore it to the body that was about to die.

As may be readily understood the functions of the medicine men and the witches have rarely been fully appreciated by European residents and were often looked upon merely as jugglers. There did not appear to be any association whatever between the members of this profession, and each practised his art singly and alone whenever a demand was made for his services and the proper fee was paid. In fact, instead of the medicine men working together harmoniously, there was great rivalry between them, and one tried to do more wonderful acts than the other. The office of the Sâ-ag-gâ or medicine man was not hereditary, he was either chosen by certain indications or omens at his birth, and elected by the fraternity of the medicine men to become finally one of their number. If finally elected, it was generally due to the fact that while still a youth he exhibited psychic gifts and could see visions and dream dreams, and these powers were supposed to be bestowed only by the god of thunder or the sun god on their favourites. The spirits which they most desired to see in their dreams were those of mammals and birds, though any object was considered a good omen whether it were animate or inanimate. The object which first appeared was destined to be adopted

as the personal mystery or guardian spirit which he firmly believed would control inevitably all his future actions, and consequently was adored so highly that his name was never mentioned without offering him a sacrifice. When he became fully initiated as a medicine man, his guardian spirit was carved either on a piece of ivory, bone or wood, and this he always wore round his neck, and he believed that no harm could possibly reach him and that he would become successful as a magician. In preparing for his life's work, he had to go through a severe course of training and endure great privations. He must abandon for a time all his friends and go away by himself into some secluded place in the forest and practise fasting for several days, during which time he was only allowed a small portion of his ordinary rations, and that only at sunset. During his sojourn in the woods he gained a knowledge of the various Haida medicines or herbs, and once a week was instructed in their use by a fully qualified medicine man that was appointed to visit him weekly in his seclusion. He himself tasted all the herbs and became fully acquainted with their use. He became accustomed to eat medicine herbs of which *Moneses uniflora* seemed to be the principal plant selected; this is very bitter and hot to the taste. His instructional probation lasted until the medicine men as a body agreed that he was sufficiently skilled to become one of their fraternity. In old times the novice also had to partake of human flesh, probably that of a slave, later on a dog was substituted. During all these weeks of hardships and fasting his body became emaciated and thin, and also became changed by a heavy growth of hair, so that his friends could hardly recognize him. No wonder then, if his mind during this period of solitude became somewhat deranged, and that his friends reported that

72442

he could converse with and see his familiar spirits and understand strange and supernatural things. If the medicine men approved of the applicant after his course of training and fasting was over, and after the usual fee of blankets and other valuables had been paid over, the novice was admitted with significant ceremonials as a medicine man and became one of the Sā-ag-gā fraternity.

One of the indispensable conditions for success in his future work before the beginner was pronounced learned in all the mystic rites of his profession was that on his return to his village he must partake of the flesh of a witch, and unfortunately some innocent and defenceless woman was condemned to suffer to satisfy the demand. The witches, however, did not think it was either fair or just that one of their number should suffer whenever a youth had to pass his final degree, the medicine men and chiefs in council therefore decreed that the aspirant should henceforth bite a piece out of the fleshy part of the first person he met on returning from his long fast in the woods. The yelling and tom-toming at one end of the village as the youth approached from the other was quite deafening. Now and again a lull was reached during the performance, when one of the chiefs sang a solo. This he did as if enduring great agony, but always ended by praising the forbears of the novice and the kindness of the assembled medicine men in allowing another to be admitted into their profession. On the youth's arrival at the middle of the village the chiefs, in order to save their own flesh, compelled one of the slaves to go forward and meet him. The poor slave had to submit to the tearing of a piece of flesh from his body by the new Shaman. Owing to the influence of Europeans this custom died out a good many years ago, and a dog was substituted

for the slave and the unfortunate beast was subsequently greatly honoured in the district, for had not a medicine man partaken of part of his body. As Europeans became more numerous this custom died out entirely and the death of the rite marked the last occasion of the consecration of a medicine man among these people.

Large sections of these islands have a volcanic appearance, and on one particular island hot springs are to be found. This hot water was supposed to be controlled by the medicine men, and anyone without their consent utilizing the same was sure to meet with a fearful death. By means of payment of furs and blankets to the Shaman in charge, anyone had the privilege of using these waters. The old warriors had great faith in their efficacy, and wonderful stories are told of cures of rheumatism, sores and other troubles and probably with some reason.

In another part of the islands there is said to be a spring some distance from the shore, and at extreme low water the salt water bubbles, and smoke or steam is emitted. This also was believed to be under the control of the medicine men and became very popular. Here the lame and halt came, and it was also a favourite spot for the young people of both sexes to meet and exhibit their latest acquisitions in the way of ornaments, nose and ankle rings, armlets and ear-rings.

The life of each clan was guided to a great extent by its respective Shaman, who at times was as tyrannical and burdensome as Sinbad's old man of the sea, and he traded on the superstitious fear of his followers. Some of their laws were enlightened and beneficial, others not so desirable.

The Haidas under the control of their Shaman had a moral code which commands respect. Children were commanded to obey their parents, and they were early

taught to be unselfish and kind to each other, and that in every condition of life it was better to be silent and listen than to speak. Poverty was to be respected and helped. Hospitality was inculcated to a very high degree. Those who caused serious misfortune to the tribe by imprudent talk and boasting were frequently put to death. They were also taught that it was right to kill an enemy or to carry him away as a slave, but to abuse a friend without any just cause, or to kill him, was punished always by death. Thus amongst themselves they were obedient to the laws made by their Shamans, and under their control and guidance were a warlike and healthy nation.

As a rule the Indians in each village were accustomed to build their houses as closely as possible to the beach, and the Shaman's house was generally in the centre. Under his instruction, none but the younger people would think of killing the animal or bird that had been selected by his father for his crest. They were commanded to worship or esteem most highly the spirit of the air and the spirit of water, and imagined that the souls of their ancestors until reincarnated seven times had their resting places with the souls of the birds and animals as carved on their ancestral totems. Forty years ago the raven especially was regarded everywhere as sacred and consequently was quite tame, and during the Winter months came to their dwellings for food.

One hundred years have wrought disastrous change in the women of the coast. The women of the islands, according to Captain Mears, were reserved and chaste and examples of loose and immodest conduct were very rare. Thus, in this respect, the influence of the medicine men acted beneficially for the preservation of the nation, as under their jurisdiction death was the

penalty to robbers, defilers of streams, and to women who became mothers without first being wives.

In regard to the chastity of the Haida women Captain Mears may be quoted again. He visited the islands in 1788 and says: "We were one day very much surprised by the appearance of a canoe paddled along by Indian women and containing about twenty of that sex, without a single person of the other. While we were contemplating this company of ladies, a young man leaped suddenly amongst them from another canoe, at which they were so alarmed that, though clad in their best array, they all threw themselves into the sea and swam in a body to the shore." In later years it is very doubtful if Indian women would take an impromptu bath for such a reason.

The Haidas resorted under the guidance of their medicine men to the use of sweat baths, rubbing, bleeding, counter irritants and cold baths. The person who wished to try the healing virtues of the sweat bath generally entered a small tent only high enough to allow him to be comfortably seated. After divesting himself of all his clothing, large boulders, red-hot, were brought within the tent and placed in a receptacle made especially for that purpose, and over these heated stones water was poured. The door was securely closed, and the patient sat in the sweltering steam of the tent until his body was covered with profuse perspiration. The sweat bath and the cold sea water bath seemed to have been the great cures for all kinds of fevers, and were often resorted to by the ancient Haidas. Bleeding was resorted to in cases of swellings, tumours and rheumatism. The bleeding was performed formerly with a piece of flint before the Haidas had iron knives, and in the blood thus drawn from the patient the

Shaman pretended to find some minute object which he declared had been conveyed into the body of the sick man through the evil machinations of an enemy. Beating the skin with bunches of nettles as counter irritants under the guidance of the medicine men was also resorted to in cases of rheumatism, neuralgia, etc. Blowing upon the sick man on the part affected by the Sā-ag-gā was also a function of the medicine men. He would at times in cases of serious sickness blow over every part of the sick man's body, and then put his mouth over the sick man's mouth and pretend to suck the sickness out of him. He then would turn round and face the open doorway and pretend also to blow the sickness or evil influence out through the doorway or up through the smoke hole. The medicine men also were fully acquainted with the curative properties of the herbs, roots and barks of the various trees which these islands produce. They had fixed regulations in regard to the preparation of their decoctions and to the care of the medicines during the continuance of the treatment of the sick under their charge. After their patients had recovered, the medicines and decoctions, after ceremonial treatment were either buried in the ground or thrown into the sea.

Most of this information was obtained from the late Shaman Kū-tē, the last medicine man amongst the Haidas at Massett, and even then it was very difficult to obtain, as he considered that it was outside a European's province to interfere with him and his spirits by inquiries as to his methods.

During the first two or three years of the author's residence at Massett the Shaman was apprehensive that a competitor had arrived, and he endeavoured to persuade the people that the medicine of the European

was inevitably fatal to an Indian unless its effect was eradicated by a course of treatment also at his hands, in fact, the people that were seriously sick were expressly forbidden to take the white man's medicine on pain of being disregarded by their own witch doctor. They dreaded the consequences of departure from old customs, yet faith in European medicines gradually won its way even though they at first hid them away and were reluctant to use them, at the same time paying strict attention to the witch doctor and his remedies. Several times when death occurred it was noticed that when they began to examine the boxes of the deceased all the medicines they received and which it was assumed had been taken by the deceased had by the devil doctor's instructions been carefully locked up in a box. Several years later, however, they gradually began to lose confidence in the abilities of their medicine men and became more disposed to accept treatment from the benevolent missionary, and with the exception of the very old people all are now in favour of European medicines. It was exceedingly difficult to obtain from the Shamans any concrete statement of the nature of a malady, and their description of symptoms was always of the vaguest character. Whilst they had definite names for rheumatism, toothache (this they sometimes cured by the sensible practice of destroying the nerve with a hot iron, or prior to the use of iron with a piece of sharp pointed flint), boils and a few other ailments, but beyond these their description of cases of serious illness as may be expected resolved itself into the statement that the patient was troubled by an evil spirit, was under the spell of an enemy, an enemy had caused something to sprout and grow in the body of the patient, or something had been put into the patient's

food by an enemy to cause him to waste away. Thus no matter what occurred in the olden days the Sā-ag-gā of the tribe was always consulted and the destiny of the people was practically in his hands, no one dared to oppose him and his orders, as all were afraid of the magic powers which he was believed to possess.

According to old tradition and the oaths taken at the time of their initiation the medicine men were never allowed to have their hair cut or even allowed to have it properly combed, therefore Kū-tē, the Massett Shaman, had long tangled hair—it well-nigh reached his knees—but when not viably engaged he kept it tied up in the shape of a ball on the top of his head and secured by beautifully carved bone pins. This long hair was believed to assist in his magical power over the evil spirits. As soon as the hair was cut the man lost the rank and dignity of a magician and his clients refused to consult him in cases of illness, as they fully believed that all his magical influence had departed from him. Kū-tē, several years before he died, had his hair cut and embraced Christianity, both he and his wife being baptized by the author. The bone, wood and ivory carvings worn by a medicine man have been previously referred to, and on each of these ornaments a device representing his guardian spirit was carved. One of these articles was generally hollowed out at each end and a piece of the inner bark of the cedar tree or a piece of wool was used to plug the holes. It was believed that he had the power of enclosing therein the soul of one ready to depart, and if paid his fee would restore it again to the body. Kū-tē gave the author this most important and spirit-catching charm and it was sent to the Oxford University Museum, where it can be seen to-day. Six months later, however, he

regretted the gift and begged for its return, as he had been having a bad time with his familiar spirits, and owing to the lack of this charm they had refused to obey him. It was explained that the return was impossible and he was very depressed. Four months later, however, he announced that the difficulties between himself and his spirits had been smoothed over. This charm was about six or seven inches in length, and from its size and general appearance might possibly have been made out of the femur of a bear: it was carved with many grotesque designs, and conventual representations of a human being or possibly the soul of a human being, according to the Haida fancy and their idea as to how the human soul should be represented. A grotesque face was carved in front and the back was evidently intended to be a crude representation of the human frame. During its ceremonial use the fillings were removed from the hollow ends and the doctor danced around the bedside of the dying man, and it was believed that the Shaman could snare the sick man's soul as it was ready to depart and entice it into one of these apertures of the charm. Should he succeed, and this probably rested on the size of his fee, he then had the power to restore the soul to its body and the patient would, it was believed, then recover. This belief is not unique among the Haidas for Dr. Duncan describes the use of a similar charm among the Zimsheans. "A medicine man from an outlying district, coming among the Indians at the Metlakatla Mission, put a family into great distress by communicating to them that in walking along, not far off, he had seen the soul of a young girl, had caught it, and for a certain consideration would restore it to the owner, who must otherwise naturally die. The girl indicated was in good health, but some of her

relatives were so much alarmed that they came to the missionary and told him all the circumstances. He partially reassured them, and finally quieted their fears by frightening the medicine man from the village." Thus it was with the Haidas, they were imbued with the idea that they were subject to sickness, misery and death, and unless they supported their medicine men and fully carried out their orders they would soon become extinct, consequently believed that power had been conferred on their medicine men to protect them from such fearful disasters.

Unlike the chiefs and the rest of the people, the Shamans were allowed to rifle ancestral graves of any charms they especially desired, but on no occasion could they make use of these articles before they had received an assurance either by some good omen or in some dream that the spirits were willing and acquiesced in their use. Bone ear-rings, nose-rings beautifully carved and also bone anklets were worn when dancing. These bone ornaments were richly carved to represent human beings, mammals and birds, and seemed to me to be of great age. The old chiefs also wore many beautifully carved bone ornaments, and when a doctor was not in evidence they were inclined to practise medicine themselves. On one occasion a strong Westerly wind was encountered on a sea journey from Skidegate to Massett and we had to anchor on the East side of Rose Spit; the owner of the vessel then made a little medicine—in the first place he lit three large bonfires to burn the wind; he then caught a bee and put it inside of two clam shells, planting the shells in the sand on the beach about half tide, so that when the tide returned it drowned the bee; by that time the fires also would have done their duty and the wind would be induced to blow from the

proper quarter. He also chopped down a tree to fall in the direction from which he wanted the wind to blow to take us safely and easily home.

On another occasion our party was windbound for several days and no Shaman was at hand to influence the elements. A raven, therefore, was shot and singed in the bonfire, and with this in his hand, our head man ran quickly down to the low water mark and swung the raven swiftly to and fro several times in the direction from which it was desired that the wind should blow. After doing this he threw it behind him, turned round several times, and then picked the bird up again and took it into the woods. He then got some young men to chop down a spruce tree, and they felled it in the direction of the required wind; this done, they propped up the raven on the stump in a sitting position facing the same direction. It need hardly be stated that this chief was not a member either of the raven or the eagle totem. This ceremonial being completed, the head man was asked how long they had to wait for a fair wind, and he stated the number of hours. Possibly the chiefs had noticed from the clouds that the wind was changing to the desired quarter and seized the opportunity of making wind medicine to enhance their prestige, for on each occasion the wind changed at about the prophesied time and the homeward journey was safely negotiated. Wind ceremonial should, however, really only be performed by the medicine men, but if they were well supported by their tribes they allowed the chiefs to occasionally operate magical ritual, so that they were enabled to officiate as deputies during the absence of the qualified practitioners.

The influence of the Shaman in the family circle was also great; they tended to crush freedom of speech,

freedom of expression, and individual initiative. When a man wished to marry he made his desire known to the Sā-ag-gā of his tribe, and if he were pleased with the proposed union would make known the young man's wishes to his mother, and then the young man and the doctor would go to the mother of the young girl he had chosen and arrange the match. A little later the young man invited his friends to go with him to the girl's parents. As they entered the house they sat down on one side of the fire that was generally burning in the centre of the house, and the girl and her friends sat on the opposite side. The friends of the young man then highly recommended his good qualities to the parents of the prospective bride, and if satisfactory, as soon as all the speech-making was ended the girl got up and went across to where her future husband was sitting and sat down beside him and held his hand in hers. They were then looked upon as man and wife, and she was led away by her husband to his parent's house, but only for a few days, when both returned and brought with them presents from the man's friends and both remained in the house of the girl's parents. The young husband was under obligation to do his utmost to help his father-in-law in his work of making canoes, fishing and hunting. This custom is now entirely changed with the advent of Christianity.

In the olden days, when a girl reached maturity, she had to pay strict attention to the orders of the medicine man of her tribe and passed through a trying ordeal. A small tent was generally erected for her accommodation at the back of her father's house, and in this tent she had to remain for about fourteen days. Her face was painted and her food was scanty, as by the Shaman's orders fasting more or less severe was

practised. Should she, during this period leave her tent and should accidentally meet a man, her face must be covered with her blanket. During this novitiate she also wore a peculiar cloak made out of the inner bark of the cedar tree, which covered her head and reached down to her knees, leaving only a small aperture for her eyes. This cloak was only worn on this peculiar occasion, so that when seen wearing this garb, all the people looked upon her as about to pass from girlhood to womanhood. During the time she lived alone in the tent, she was under strict orders not to remove this cloak under any consideration. If this ceremony took place during the Winter months, a portion of her parents' house was screened off for her occupation and she was strictly isolated from the other occupants. When her time had expired and the Shaman had given his consent, the parents of the girl were accustomed to make a great feast, and all the people in the village were invited to attend. When all were assembled, the screen or the door of the tent was raised, and the girl was seen sitting with her back to the guests dressed in the garb referred to. This was removed by a woman authorized to do so by the Shaman, and the girl then began to entertain the guests with songs and dances she had been taught for the occasion. She was then congratulated by all and the feasting commenced. After the feasting and the congratulatory speeches were ended, the rest of the night was spent in dancing.

When the first-born son was born it was customary to name him after the mother's eldest brother, but should the mother be brotherless, the medicine man was consulted, and after he had consulted his spirits and taken about a week to think and dream over it, he announced that the child should receive the name of a

deceased relative or friend of his on the mother's side, and with great rhetoric he demonstrated that the soul of this deceased person had again returned to the tribe in the person of the newly-born infant, therefore, as he was revisiting his own people for a second or third time the child should, when he reached manhood, receive his former rank and precedence. The Shaman having defined the soul of his mother's relative that had become reincarnated the child had to be named after this ancestor, and this was done with great ceremony in the presence of all the tribe. All were expected to give presents according to their rank to start the boy on his way through life. His aunt on his father's side generally acted as godmother and received the presents on behalf of her godson. The next ceremony he had to undergo was the occasion of having the lobes of his ears and the septum of his nose pierced in order to be fully decorated on suitable occasions with bone or ivory ear-rings and nose-ring according to the custom of the warriors of his tribe. During this ceremony a potlatch was made on his behalf by the uncle whom he was destined to succeed, and great rejoicing took place when this piercing ceremony was bravely and successfully accomplished. When he emerged from boyhood and had to take his place as a man of the nation, he had to undergo the ordeal of tattooing. It was customary for the young men and the young women to undergo this painful operation without flinching, and the village made it an occasion of great public feasting and potlatching.

In case of sickness it devolved on the brother to call in the aid of the Shaman when a person became ill, the patient, according to tribal custom, was not allowed to do so. Should the doctor conclude that there was no hope for him and that his soul had escaped entirely,

then all the friends of the sick man were called together into the house and provided with tobacco; they sat around and smoked hour after hour watching the patient expire. When he was dead, they kept their vigil the whole of the first night and recounted the many brave and good deeds of the departed. The house was generally full of sympathizing neighbours and the wailers or old women that were paid to mourn. These women may be looked upon as minor witch doctors, for they assisted the Shaman at births in his endeavour to decide what particular ancestor's soul had taken possession of the child's body. These old women also acted the part of *accouchers* at births and washed and dressed corpses for burial, consequently they were looked upon with great respect. The day following the death the body was put into a cedar box made of a shape to accommodate the corpse in a sitting position with the chin to the knees, and after an interval of two or three days the deceased was deposited with his ancestors in a tomb-house built on two posts or merely piled up with other boxes at some specially selected place on the ground. The observances at the funeral are worthy of comment; after uncontrollable bursts of grief by the wailers, a long silence occurred, a voice then asked questions and all seemed to await a reply. There is little doubt that on these occasions the Haidas actually believed that they were conversing with the dead, and were consoled accordingly. The funeral ceremonies over, a cheerful and happy demeanour was adopted and the people returned to the village to commence their feasting and dancing in order, as they said, to cause the bereaved family to forget their loss. After the feasting and dancing were over the nearest relative or the chief of the tribe made the customary potlatch and distributed the dead man's property to



GOLD CHIEF'S GRAVE, SKIDEGATE.

those who had taken part in the funeral ceremonies, in order to pay them for the labour, trouble and expense that he had caused. If the deceased were a chief, his successor made another potlatch and erected an obituary *Gī-hang* to his memory, as we are accustomed to erect tombstones over the departed. On this plain upright totem the copper plates that the deceased possessed were attached. Should there, however, be no copper plates, one solitary figure was carved at the bottom of the pole and frequently another at the top, and during all these transactions and ceremonies the *Sā-ag-gā* was much to the fore.

The *Sā-ag-gā*, before he died, generally took three or four chiefs with him and selected his own resting or burial place in the solitude of the forest, as his body was not disposed of in the same manner as ordinary mortals. No *Sā-ag-gā*'s body was ever put into a box after death, but he was carried by the chiefs he had previously selected, to the exact spot where he had told them to place his corpse, and there he was laid dressed in all his doctor's attire and with all his charms around him. His successor sometimes accompanied the chiefs, and he and the chiefs were supposed to be the only persons cognisant of his resting place, as on the day of the funeral the rest of the people were compelled to remain within doors. A covering was usually made out of split cedar boards to protect the body from animals, birds and the elements, and there he was left to repose in peace. *Kū-tē*'s body, although not secretly buried, was, nevertheless, not buried in the ground, but could be seen up to recently reposing upon cedar boards within a miniature house composed mostly of windows, in the Massett graveyard.

Thus, formerly, the *Sā-ag-gā* dead still remained an object of veneration, and it was believed that their bodies

never decayed but dried up without decomposition. Should anyone find a human skeleton it was believed that he or some of his kindred would surely die within the year, but if anyone came accidentally across the body of a Shaman and saw the flesh as in life, he was assured of success in all that he undertook, and good luck was in store for him during his life. Thus, from the birth to the grave, the Haidas were influenced in all the vicissitudes of their mortal life by the Sā-ag-gā.

A story told to the late Sir George Dawson by a Haida living at that time at Skidegate illustrates their influence. There was a certain Sā-ag-gā entombed near the Skidegate village. His informant told him that on one occasion as he was returning to the village, about twilight, when, looking on the spot where the Shaman's body was reposing, he saw the Sā-ag-gā himself, standing erect with his medicine rattle in his hand. The man was very frightened, and on reaching the village recounted his dread experience, causing no small commotion, for the apparition was universally accepted as an evil omen. Shortly afterwards, his wife, brother, brother's wife and two sisters went to Victoria, and all caught smallpox and died there.

The Exorcism of a Spirit by the Shaman

If the Sā-ag-gā decided that a person was possessed of a spirit who had brought sickness he danced round the patient and made a deafening noise with his rattle, and if this was judged inadequate he would then kneel down and suck the part of the patient's body where the pain was evident and announce that he had sucked the sickness into his mouth, and would then proceed to blow it out of the smoke hole or the open door. Should the patient die, he, however, announced that he would

during the coming night consult his familiar spirits and then make known the name of the person who had caused the deceased to inhale the evil spirit that had stolen his life. The person designated was generally a harmless slave.

Some forty years ago a chief died and his slave was blamed for causing his death. A large bonfire was kindled at night in the house of the deceased chief and preparations were made to roast the slave thereon. Two Europeans who chanced to be in the village heard the news of this sacrifice, so they entered the house where the proceedings were under way and found that one side of the slave had already been roasted; they intervened and threatened that if the poor fellow was not liberated they would ask for a gun-boat to be sent to destroy the village. After much discussion and angry feeling the victim was set free and he recovered, but up to the day of his death he never seemed to be quite sane.

When the great collection of bodies at Massett was buried it was observed that one of the coffins which was painted blue contained only a few incinerated bones. Inquiries were made and it was stated that a long time ago a chief had died, and his slave was blamed by the Sā-ag-gā as being the cause of his death, with the result that the slave was incinerated.

The Sā-ag-gā sometimes alleged that the evil influences in the patient were so powerful that they could only be safely disposed of in a chasm in the earth's crust which he would produce. When this was announced the credulous spectators were filled with awe. At an appointed time, therefore, and at a pre-arranged signal a confederate outside the building would strike the wooden side of the house a resounding blow with a large stone hammer, and all inside cry out in fear: "Amīr! Ā-chad-ī-ā!" These two words are

used when they are afraid of anything and correspond to Oh dear ! and Oh my ! I'm frightened.

Perhaps the author's greatest triumph was the influence he attained over the Sā-ag-gā Kū-tē, and it was such that he abandoned his magical practices and handed over all his charms and his favourite rattle that were fittingly deposited in the Pitt Rivers Museum at Oxford. In due course this important personage was baptized and later on confirmed as a member of the Church of England.

CHAPTER IX

THE HAIDA PANTHEON

WHEN one undertakes the work of recording the beliefs and traditions of people who are still in a primitive state of culture and who have no written language, it is inevitable that variations are met with when accounts from different sources are compared.

Such mutations are in a measure evidence of the age of such traditions and are instructive, for they may be taken as examples of how schisms have originated in the religions of the European-Asiatic area.

Discrepancies in the Haida beliefs, however, generally only effect minor points, and in cases where the difference is vital both versions will be given.

The Haidas believed in two important gods, one ruling the celestial sphere, the other being sovereign of the nether regions. These two gods formerly lived together in happiness, attended by other inferior gods until a dispute arose as to light and darkness. Shā-nung-it-lag-i-das (i.e., *Shā* above, *nung* the, *Itlagidas* chief, i.e., the chief above), always wished for light in their abode of happiness and was never sleepy or tired. On the contrary Het-gwau-lā-nā (i.e., the chief ruler below or the lord of the nether regions, so called after he was cast out of the kingdom of light) was never happy unless it was dark.

He said that it was impossible to sleep if it were always light. So one day he was very angry and demanded that it should always be dark. Shā-nung-it-lag-i-das would not listen to this proposal, and con-

sequently a contest arose in this land of the gods, and the Chief of Light and his attendants prevailed and cast forth the Chief of Darkness and his followers into the lower regions. Thus it happens that where Shā-nung-īt-lag-ī-das is supreme it is always light, where Het-gwau-lā-nā is the chief it is always dark, and he is allowed to sleep undisturbed by the faintest ray of light. Shā-nung-īt-lag-ī-das was the sole possessor of the sun and moon, and was the creator of the stars and all the other luminaries of the kingdom of light. All fevers were attributed to the god who had his residence in the sun, and when he was offended by some action of the people, he inflicted this earth with a pestilence which took the form of smallpox or other epidemics. During such visitations he was propitiated with offerings of certain berries cast into the fire, and if this failed to regain his goodwill, then they took some of their daily food, chiefly smoked salmon and dried halibut, and threw it out into the sea in order to win the intervention of the god of the sea whom they believed was at times more powerful than the sun god. Whenever any Haidas camped near the beach, before they commenced to erect their tents and cook their food, they invariably took some dry halibut and berries and cast them into the fire to propitiate the earth god in order that he might protect them from danger during the night. The earth god did not require this food for himself, but carried it to the friends of those encamped who had died in the previous year. If they threw but a scant portion of their food into the fire, their deceased friends were supposed to become very angry, and it was said that their meanness would result in death within the year.

The god of the clouds was another deity of their pantheon who inspired great awe in the bosom of the bravest warrior. On a dull day when the clouds were

hanging low, they believed that this god was in search of a meal, and anyone caught out on such a day was bound to die before the expiration of six months, in order to furnish a dish for this anthropophagous immortal. As the people were afraid of this dire fate, they always almost, with the exception of the slaves, remained indoors on dull, overcast days. This god was believed to have a novel way of securing his prize; he was accustomed to come down on the low clouds and sit watching for any stray Indian that might chance to pass by. As soon as the victim approached he did not pounce upon his body, but drew out the spirit and took it with him on high; the body then had to go in search of its soul, and so became an easy victim of this cannibal god, but the details of the process are not clear.

The Haidas did not fear the two great spirits as much as the minor deities. They believed that Shā-nung-ī-lag-ī-das and Het-gwau-lā-nā were too great and independent to care very much for them while on earth, but were busy preparing habitations for their after-life. These two great gods were worshipped but not feared, and the natives appeared to be unable to explain exactly what they were or how they came into existence. These two gods, however, were supposed to have created all the minor gods to assist them in their original united kingdom above the clouds. If the Haidas were in any very great trouble, they would invoke the aid of the Spirit of Light, and if they wished to inflict a curse on their enemies, they would pray and offer sacrifices of fish to the Spirit of Darkness.

Shā-nung-ī-lag-ī-das was supposed to have generally imposed upon the minor gods the duty of protecting the tribe and supplying it with the necessities of life. The supplications of the people were addressed to the supreme god or chief through the god of the sun and

the god of the sea ; their offerings were, however, always made to the minor deities in order to secure their goodwill and assistance as mediators with the Great Chief whenever they were seriously ill and on the point of death. Ordinarily most of their religious rites and ceremonies had reference to the sun god and the sea god.

Whenever a good Haida was about to die, he saw a canoe manned by some of his bygone friends who came with the tide to bid him welcome to their domain. They were supposed to be sent by the god of death. The dying man saw them and was rejoiced to know that after a period passed within the town of death he would with his friends be welcomed to the celestial abode of Shā-nung-īt-lag-i-das. His friends would call him and bid him come ; they were supposed to say : “ Come with us : come into the land of light : come into the land of great things : come into the land of wonderful things : come into the land of plenty where hunger is unknown ; come with us and rest for evermore. The birds of our country will bring you delicious berries ; the dogs of our town will provide you with innumerable bear-skins, and your home will be made of beautiful cedar all inset with lovely abalone shells. Come with us and the hair seal will provide you with salmon, halibut and all kinds of fish and shell-fish. Come with us into our land of sunshine and be a great chief attended with numerous slaves. Come with us, for the tide is about to ebb and we must depart.” Eventually the soul of the deceased man left his body and joined the company of his former friends, and his body was buried with great pomp.

At the death of an Indian, who according to tribal ethics had been a wicked man, great clouds appeared in which were the satellites of the god of the clouds who

were ready to pounce upon his soul as soon as it came out of his body, which was generally supposed to be about forty-eight hours before death actually occurred. No beautiful home was his resting place in the after-life, and no good food was his portion. The prospect for the future contained nothing but sorrow and misery, and the soul was compelled to spend a year in the sphere of this great deity. After the body was buried the soul was at times commanded to return to earth and bring the body to feed the cloud god. It was evidently anticipated that the disincarnate personality might refuse, and in that event the god would then feast on the soul, and it would then cease to exist. The future for the bad people there was fraught with great danger both to their bodies and souls. When the spirits of the wicked had remained twelve months and had survived this probationary period in the domain of the cloud god, he would then order their souls to be translated through the sea and the land beneath the sea, into the kingdom of Het-gwau-lā-nā, which was and is called Het-gwau-gē. The land for the good was called Shā-tli-gē. The god of light was the reigning monarch in the land above, and the souls of good Indians were taken there by his servants and presented with everything they desired, after passing their probation in the domain of Chief of Death. In Shā-tli-gē or their heaven, all were supposed to be happy. There, in the land of the great Chief of Light was perpetual light, no clouds, no storms, and no fierce winds to mar the peace of his friends; for this great chief treated all that entered or were privileged to enter his kingdom as his friends. There they were all clothed with beautiful garments made out of fibre from the finest cedar and spruce roots, and spent their existence fishing and hunting or dancing their favourite dances and singing their favourite songs in the presence

of their chiefs. He was the Haidas' greatest heavenly chief, and all did their utmost through the services of the medicine men to merit the reward of entry to his kingdom.

Het-gwau-gē was the name of the lower regions, over which Het-gwau-lā-nā was the ruling deity. To this chief's domain the cloud god or chief conducted the souls of the wicked; there was no hunting or fishing, it was a most dismal region as it was always dark, and all enjoyment for the poor souls that were condemned to live there was at an end. Storms were supposed to prevent them from catching fish, and snow to prevent them from hunting, and thus their existence was one of misery and trouble. The question may be conveniently asked what made an Indian good or bad? As far as can be ascertained, good Indians were those who worshipped the Great Chief through the minor deities, and were observant of all the ritual as taught by the medicine men. They were punctual in offering the accustomed sacrifices to the inferior gods, in order to obtain advice and assistance, and consequently were obedient to the commands and the slightest wishes of the great Sā-ag-gās. They were commanded to love their friends and be kindly disposed towards the poor; they must never fight with their friends, must regularly attend the great dance festivals and give liberally towards the feasts. The Sā-ag-gā was their supreme guide whilst in this lower world, and the medicine men undoubtedly formed a primitive priesthood, and their mandates were often considered more weighty than those of the chiefs. War, for instance, could only be declared at the behest of their Sā-ag-gā, and he would then assure them of victory. If a tribesman was killed accidentally or in warfare, the Sā-ag-gā could gain him admittance to Shā-tli-gē, and for this service the

medicine man was accustomed to receive a gift of valuable skins and later on a bale of blankets valued at about sixty dollars. Finally, all who were happy while on earth and were faithful to the ancient customs would be admitted by the Great Chief into his heavenly kingdom, where their state of beatitude would continue until their destiny called them to revisit this earth as the soul of some newly-born infant. There appeared to be some doubt in their minds as to whether the soul returned to this earth from the Great Chief's domain, or from that of the Chief of Death.

Indians classed as wicked were those who were of a quarrelsome and pugnacious nature, those who were bereft of love for their fellow men, who broke the tribal law, disregarded the commands of the Sā-ag-gā, or were murderers of clansmen. When a man who fell into this class died he would, it was believed, be handed over by the Cloud Chief to Het-gwau-lā-nā after he had feasted on his body, and this meal was supposed to take place when the body had decomposed. Two versions are current as to the time of the soul's departure. Some held that the soul left the body immediately after death and was taken possession of either by the Cloud Chief or the Death Chief. This idea is, however, incompatible with the doctrine of the medicine men who claimed the power of catching the soul after it had left the body, prior to the body's actual death. The majority of the people therefore followed the doctrine of their medicine men and believed that before the body's death the soul departed to other regions if not caught and returned to the body by the magical powers of their Sā-ag-gās. Although paid large fees for exercising these functions, they were not at all times successful and could not succeed if the Death Chief desired the man to die, for although the

medicine men had great power they could not thwart the wishes of the invisible spirits and chiefs of other regions. The good soul, therefore, was taken possession of by the Death Chief, and during its sojourn in the domain of death it was taught many wonderful things, and became initiated into the mysteries of heaven or Shā-tli-ǵē. He eventually became the essence of the purest light and was then able to revisit his friends on earth. In due time he had to be reincarnated as the soul of some newly-born child of his tribe (this could recur seven times), then according to some theorists the soul was annihilated, but according to others another period of probation was undergone and his soul again was further instructed into the mysteries of the Great Chief's kingdom. At the close of this second or final period of probation, the time arrived when he was emancipated from death's kingdom altogether, and allowed to enter the kingdom of Shā-nung-īt-lag-ī-das. When he was ready to enter the domain of the Chief of Light, the gates of cedar, beautifully carved and ornamented with shells, were thrown open for his admittance, and his soul, which by this time had assumed the shape of his earthly body, but clothed in ethereal light, was delivered to the Chief of Light by the Death Chief, who had taught him the customs to be observed in Shā-tli-ǵē or the Haida heaven.

The bad Indian, in the region of the clouds, was supposed to be tortured continually. In the first place, his soul had to witness the chief of that region feast on his dead body until the body was entirely consumed, i.e., decomposed. Secondly, he was so near to this world that he continually evinced a longing desire to return to his friends and win their sympathy. Thirdly, the constant dread of being conducted to Het-gwau-lā-

nā's kingdom was ever before his mind. No idea of atonement for his past life was ever contemplated, since the soul after death was incapable of reformation and salvation.

Permission was said to be sometimes granted to souls in the clouds to revisit the earth, but they could be seen only by the Sā-ag-gā, who described them as destitute of clothing, weary and forlorn. They were looked upon as wicked and treacherous spirits, and the medicine man's duty was to prevent them entering the houses of the living; and whenever the Sā-ag-gā announced that a certain soul descended from the clouds, no person could be tempted to leave his home, because the sight of a wicked soul would cause sickness and trouble, and his touch, death.

Now it sometimes happened that the souls in the domain of Death were sufficiently pure and holy to remain longer than twelve months in his kingdom, yet when their bodies died, they were not wicked enough to be captured by the Cloud Chief. Then it became necessary that these indeterminate souls had to return to earth, and a further chance was given to them by the process of regeneration. Every soul, therefore, that was not worthy of entering heaven and not wicked enough for the lower regions, was sent back to his friends at the first opportunity and reincarnated in a newly-born babe. As was customary, the Sā-ag-gā entered the house to see the new arrival, and his attendant spirits would reveal to him that the child was animated by the soul of one of their friends who had died during the preceding year. The troubles and hardship of the new life were looked upon as just retribution for the misdeeds of the previous life. Thus the purgation of souls had to be carried on in successive incarnation until they were good enough to enter the region of eternal life. Likewise too

some souls were too depraved and wicked after twelve months' sojourn in the clouds to be allowed entry to Het-gwau-lā-nā, and these were also sent back to earth, but never allowed to enter mankind. They were condemned to inhabit the bodies of animals, fish and birds, and compelled to undergo great torture. These evil souls delighted to hurt strangers, but had not the power to molest any of their own kin. The black bear was the most powerful creature that such a soul could inhabit, and the mouse was the smallest one. It was not the common ordinary black bear that these souls were supposed to inhabit, but a particular variety, called the devil bear, and they were impervious against European firearms, and as they were bewitched by having these depraved souls inside of them, it was believed to be impossible to kill them. It is said that the last appearance of one of these bears was about twenty years ago near Cape Fife, and although the hunter shot at him three or four times, the animal calmly put up his paw and threw the bullets to one side. The hunter, seeing what he supposed or imagined was taking place, threw away his gun and ran as fast as he could to get away from this uncanny creature. It was to protect themselves against these were-bears that the Haida wore an amulet of a bear's tooth around his neck.

Some, however, hold that animals and birds that were possessed by evil spirits were always afraid of being captured or killed, and it would appear possible that it was considered that death might be one of the means by which eventually they might succeed in re-entering the clouds and finally reaching Het-gwau-lā-nā. Storms and bad weather, which caused hardships and a scarcity of food, were attributed to an abundance of wicked souls in the vicinity.

It was believed that sometimes a soul or spirit entered

the body of the black fish (a species of whale) and consequently this species was much honoured and at the same time much feared by the Haidas. These souls, however, were supposed to be those of men who had on account of their evil deeds been capsized and lost at sea. On no account could an Indian in pagan days be persuaded to shoot one, lest he should perchance kill one that harboured the soul of an ancestor. A solitary black fish whale would now and again enter Massett inlet and appear opposite to an Indian house or camp. All the inhabitants would thereupon be in great dread of capsizing at sea, and feel certain that if such should happen, they would assuredly be seized by the emissaries of the Cloud Chief at his behest, with the result that their souls also would find a home in whale bodies. Black fish are sometimes seen following canoes and boats uttering a mournful note. It is said that the bad souls inside of these creatures always craved for fresh water, and being unable to obtain any, had to drink salt water, and this was part of the punishment. The peculiar cry that they made while following a canoe was interpreted by the Haidas as Hānlth dī ga lth ista, Hānlth dī ga lth ista (Fresh water give to me, Fresh water give to me).

The harmless mouse was also believed to occasionally contain the wicked soul of an adult, and yet become so small that it could enter into the stomach of the living. It was believed a number of mice could be found in the stomach of many folk, each mouse representing the wicked and restless soul of a departed relative. A bad-tempered man might be considered to harbour a mouse that was possessed by a soul that was too ill-tempered to be acceptable to Het-gwau-lā-nā. A man that was always quarrelling and fighting was supposed to have within him a soul who in a former incarnation was

addicted to such vices. How did the mice enter the person's body? Many years ago a very old chief of the Haidas, then about eighty years of age, explained to the author that one bright summer's morning, having risen early, he went for a stroll over Rose Spit, and came upon some women sound asleep. To his horror and astonishment he saw that their faces were covered with mice. Presently he saw a mouse disappear down one woman's throat, then another, and quickly no less than seven had vanished. Out of the seven that had disappeared, only one returned, as he evidently had gone down the throat of one of the tribe to which the soul inside of the mouse formerly belonged, instead of the throat of an enemy. This left six woe-begone souls or spirits inside one unfortunate woman. Most of the old people firmly believed this story, and they would confidentially assert that every mouse was an evil spirit, and that when a person was very wicked he must have swallowed a great number of mice.

There may appear some contradictions in this account of the Haida deities, but when it is realized that they have no written language, and that these stories have been handed down verbally from one generation to another, it will easily be understood how discrepancies arose. Originally these traditions may have come into existence in the remote past when the people may have lived together in one large settlement, and after their dispersion the stories would be told and retold by the leading men and the medicine men of each section until various versions arose.

The principal points are the belief in two important gods, one good and the other evil; secondly, these two gods were believed to have minor deities to carry out their commands and wishes, and lastly they believed in the transmigration of the soul and its reincarnation.

CHAPTER X

HAIDA LEGENDS

The Ga-gīt

WITH a seafaring people like the Haidas it often happened that their canoes were wrecked at sea, and they were sometimes drowned, but at other times reached the shore in an exhausted state. It then sometimes happened that when they recovered their strength they were in a demented condition, and would run off into the woods where they became like animals. They sustained life by living on roots and berries until they became frightful to behold. Their hair and fingernails grew long, and their bodies became covered with long black hair, and in this state they lived for a period like wild beasts. But it is related that a change gradually came over them and they became possessed of a spirit which gave them the power to fly about the country by night, especially when a bright moon was shining; as soon as daylight appeared they would hide away in their accustomed lair. When they had acquired this power they were terrible to behold, and woe to the man, woman or child that was seen by them, for apparently their one desire was that others should share their misery, and whenever they breathed upon those they came in contact with they had the power to cast a spell upon their victim and condemn it to share their fate. When a man reached this stage he was called a Ga-gīt.

Ga-gīts were believed to possess great strength and to be able to carry large canoes, root up trees and shake houses. Many years ago one of the old chiefs warned the author that Ga-gīts were flying about in the neighbourhood of Massett and that one had been recently caught by a hunting party in a dead-fall near Skidegate. It was said that the hunters, instead of killing him outright, took him back to their village and kept him chained up for several years. Under this gentle treatment he recovered his senses, and once more became a rational being. Another Ga-gīt was reported to have been caught on the sharp splinter of a stump of a tree which had been blown down by the wind. The splinter ran right through his body, and impaled him so that he died. Many years ago at Massett an Indian was alleged to have fired at a Ga-gīt, and for this insult the Ga-gīt ran after him and compelled him to swim a considerable distance before he could regain his friends.

About thirty-five years ago there was a great scare at Massett in connection with a Ga-gīt. This particular one had the power of flying over houses and was even reported to have been seen on the back of a white horse owned by the author. Both horse and rider, according to the Haidas, had the unusual power of gliding through the air over the village at sunset, yet at the same time the horse in question was with the author at Cape Ball, eighty miles away. During these happenings the few European and the Haida women and children were ordered to remain indoors from sunset to sunrise until this Ga-gīt had been killed, and the men armed themselves with rifles and shot-guns and night after night sat on the roofs of their houses waiting to shoot this annoying visitor.

Whilst they kept their vigil in the village, he, however, amused himself elsewhere by carrying up from the

beach a thirty-foot canoe to a hill about three hundred yards away, and there placed it on end against a house. When he had done this he struck the house several heavy blows that awoke the sleeping inmates. This sort of thing went on night after night for a week or more. The owner of the house was in a great state of panic, as he feared that he and his family were doomed. Several of the chiefs and the strong men of the village kept him company and all were armed so as not to allow the Ga-gīt to get near enough to breathe on them. Just as all were asleep, thud, thud, came the blows against the gable of the house each night, but always at a different hour. This battering of the house apparently never occurred until the Ga-gīt knew that the inmates were asleep. The Ga-gīt, however, came once too often. One night as he struck the house one old chief was sufficiently awake to see the owner of the house reappearing through a trap-door. By this time all were awake and upon investigations being made the trickery of this man was fully exposed. It was discovered that the owner of the house had secretly and unknown to his wife made a trap-door in the floor which he kept covered during the day with a mat, upon which every night he spread his blankets, and when all were asleep he would descend through this trap-door. Upon emerging into the open, under the floor of the house he would then give the house two or three blows with a sledge-hammer and terrify those within, and before they could light their lamps he would return to his blankets and pretend to be as surprised as the rest. But he tried the Ga-gīt trick once too often. The chiefs were so angry with him that they immediately carried him down to the beach and threw him into the sea, and there left him for a sufficient time to repent of his tricks.

This man was secretly referred to as the Ga-gīt until

the day of his death. Even after this man was detected in the act of imitating the actions of a Ga-gīt, many believed that a malevolent spirit had really entered into his body, and that he had in a measure the bad influence accredited to a Ga-gīt. One day about that time the grandchild of an old chief died, and he firmly believed that this mock Ga-gīt had cast a spell over his grandson and caused his death, so the old man took his rifle and fired two shots into the Ga-gīt's house with the evident intention of killing him, but fortunately for all concerned the inmates were all absent at the time.

As Ga-gīts were credited with the power of flying about a man's height from the ground, the only safe way to avoid them was for the person who met one to plunge into the sea or a stream, for they were supposed to have a great dread of water, especially if it was salt.

The last Ga-gīt excitement was about August, 1897. An Indian named Kil-tlai-gē shot a goose in Delkatlā Slough, and the water being too deep for wading he took off his clothes and entered the stream; he must have reached the centre of the channel when he was swept off his feet by the under-current, and his body was carried down the inlet on the strong tide. His clothes and musket were found the next day at the root of a spruce tree, but his body was never again seen. The Indians were highly excited, and came to find him. They lit big bonfires and made the night hideous with their yelling, moaning and firing of guns. This lasted three days and three nights, and not finding any trace concluded he had become changed into a Ga-gīt. Two days afterwards his widow alleged that she had seen him in the form of a Ga-gīt endeavouring to enter his house. Some did not believe the story, and sprinkled sand in front of the door, so that if he again came and

attempted to enter his footprints would be visible. A number of her male friends remained with her the following night, and early in the morning a noise was heard as if someone was lifting the latch to enter. They immediately rushed to the door, and the Ga-gīt being frightened flew down the inlet and kept about the height of a man above the current until they lost sight of him crossing Hecate Straits towards an Alaskan mountain where it is believed that the chief of the Ga-gīts resides, and never returned. It is said that good Ga-gīts, after carrying out their chief's orders, were allowed to remain in his abode; a blazing fire burnt there day and night, and they could remain there warm and comfortable and enjoy themselves in his presence. Bad Ga-gīts, however, have a miserable time wandering from place to place trying to make other people Ga-gīts and as bad as themselves. They eventually usually die or are killed; occasionally, however, one may be captured and become human and intelligent again.

With solemn countenances many of the old chiefs have recounted that on very dark nights the blazing fire of the Ga-gīt chief high up in the Alaskan mountain could be seen, but all were afraid to approach it. Kil-tlai-ḡē was the last Ga-gīt to be seen, and now they say that if any are wrecked at sea they will perish like the white man, as the chief of the Ga-gīts has no longer any influence over them and cares no longer what may happen to them.

NOTE.—The mountain in Alaska referred to as the abode of the chief of the Ga-gīts and his good followers, owing to the supposed flames and fire being seen occasionally, may be Mount St. Elias which is frequently seen in eruption; but if this be the case very few of the Haidas have seen it. Some of the Ancients may have seen it, but during my time amongst them

none have travelled that far. It may be that some of the old men have heard about this mountain whilst trading with the Indians who live in that vicinity and thus circulated the Ga-git story in connection therewith.

The Killer Whale

The Haidas have a legend in regard to the Killer Whale which the people formerly believed to be possessed by the worst of the evil spirits from the domain of Het-gwau-lā-nā. When out hunting for fur seal or fishing for halibut they dreaded to see one from afar, for these creatures were accredited with dire mischief and delighted to pursue the Haidas and smash their canoes. When a Killer destroyed a canoe, the Indians were thrown into the sea and drowned. After a certain period had elapsed their spirits were supposed to enter Killer Whales and be under the control of Het-gwau-lā-nā himself, who was frequently wont to assume the shape of one of these creatures, and when he did so he was acknowledged as their chief.

It is said that many years ago two brave warriors who lived at the Klū village went out one summer's morning to challenge the Killer Whales to mortal combat. When they were about the middle of Hecate Straits their canoe was surrounded by these monsters and there seemed to be no means of escape. Finally the whales attacked the canoe and badly damaged it. Seeing that they were overpowered, one of the men swore a great oath and said to his companion that if he were drowned he would still retain his knife and stab as many whales as he possibly could before he got transformed into one. This man was drowned, but the other clung to part of

the wrecked canoe and was finally blown to an island whence he was rescued.

He and his rescuers remained a few days on this island and tried to find the body of their friend. Whilst engaged in their search they heard one evening strange noises proceeding as it were from beneath the ground, and suddenly large quantities of fish of all descriptions floated up dead and with them a monstrous Killer Whale. The whale was well-nigh dead, and he had a large wound under his belly from which the blood gushed out, reddening the sea thereabouts. The whale finally died and its body was washed up on the beach. The medicine man of that district when informed of the incident said that he knew about the great fight, for in a vision or trance he saw the Indian who had apparently been drowned attack the chief of the Killer Whales and succeed in giving the animal its death stroke. In the place of this whale he became the chief of the Killer Whales and in the domain of Het-gwau-lā-nā doubtless became one of the chiefs of the lower regions.

Tou Hill

About sixteen miles from Massett is a remarkable hill called Tou. Ages past this celebrated hill is said to have been situated in Jūs-kāt-lā Bay, Massett Inlet, and to have had a very good brother who lived near by. The good hill was always satisfied with such food as it could obtain in its own country, and existed principally on hair-seal, a few dog-fish and halibut, and had always an equable temper. On one side of Tou Hill there is a steep cliff, whilst the other slopes gradually down to the banks of the Hai-el-len river. The other hill in Massett Inlet is about the same size

and the same in appearance and is called Tou-us-tas-in, or Tou's brother.

The bad brother Tou was always grumbling and finding fault with his food, because the chief of the sea would not allow him to have his brother's share as well as his own. Finally the good hill could not tolerate any longer his brother's evil temper, so one day when there was an unusually heavy run of dog-fish he retaliated and ate every one. This roused Tou's temper, and he determined to leave his brother for ever. One moonlight night he therefore migrated, and on his way to the open sea came down the inlet and tried to force his way through Delkatlā to the North coast, but failed to get through. He then retraced his steps and travelled farther down the inlet, as far as Chouan Point. As he passed along he made a dreadful noise and the people were terrified. He then remained a few months at Chouan Point, and being dissatisfied with the food there determined to migrate once more. This time he went ten miles farther along the beach to a place called Yakan Point.

When he tried to force his way through Delkatlā to the ocean and failed, he made on his return journey, what is now known as Delkatlā Slough, and also left the big rocks and stones behind him that are to be seen there even now. As in Delkatlā so at Chouan he left great rocks behind him; at Yakan Point he had more success and enjoyed himself better than before, as there were great shoals of dog-fish in the water between Rose Spit and his place of abode. In viewing the country from Yakan he decided another move was desirable, so he accordingly left Yakan Point and settled in his present position and is said to be quite satisfied.

Tou Hill Spider

The walls of black basalt, two or three hundred feet high capped by a tower, raised themselves above the shore on the North coast and Tou got plenty of dog-fish to eat, and he also had leisure to growl at his surroundings, for he was never satisfied. At this period he was worried because a large spider made its home above his head and came down annually to pull out his hair and make himself disagreeable. The Indians when out camping in the vicinity of Tou Hill declined to sleep at the foot of the mountain, because so many of their people had been seized and devoured by this mythical spider out of sheer greed for Haida blood. All the people had heard of it and were all afraid to meet it with the exception of one brave warrior who declared that the spider was a coward and that all the wonderful deeds attributed to him were untrue. He boasted that he was not the least afraid, and if he met the creature he would kill him and have his flesh for dinner. So one morning he set out to meet the spider and challenge him to mortal combat.

It was the custom of this voracious monster when hungry to seize anybody he saw passing by the foot of the mountain, haul him up to his nest and there devour him. This brave warrior, therefore, armed himself with a barbed spear, and in case the spider happened to be asleep, he also provided himself with a wooden drum and a large rattle with which to wake him. He arrived at the hill and waited some time for the spider to appear, and finally made such an annoying din with the drum and rattle that the spider peeped over the top of the hill and ordered him to go away. He refused to go, so the spider began to throw big rocks

to frighten him away, for he had already feasted well that day and did not require any more food. The rocks failed to scare this brave warrior away and are said to be seen to-day at the foot of the hill. The warrior retorted by challenging the spider to come down and fight, so at last the exasperated spider descended to the attack and charged the warrior with open mouth, making a terrible noise the while.

The undaunted warrior, however, rushed at him and rammed the barbed spear down his throat; and the spider was unable to close his mouth or gnash his teeth. Then the battle commenced in earnest; the warrior had a long cedar rope attached to the barbed spear, and he ran to a large spruce and picketed the spider so that he could not escape. The spider was terribly enraged and commenced to smash the hill and hurled large rocks at the man, but without avail.

At last the spider grew weary and faint, so the warrior rushed in and gave him his quietus; he then began to beat the drum and to sound the rattle in great triumph.

Its carcase was eventually cut up into very small pieces by the champion's female relatives, and thus ended the famous Tou Hill Spider.

The Whirlwind

When Tou Hill migrated from Jūs-kāt-lā Bay he was accompanied by a terrible whirlwind. The Whirlwind and Tou caused great destruction everywhere they went and destroyed all those caught out at sea. Although Tou has been stationary for a large number of years, yet the Whirlwind has periodically sallied forth and caused the loss of many canoes and fisher folk.

The Tobacco Legend

Thousands of years ago the Haidas had no tobacco as this weed was beyond the ken of Nī-kils-tlas, but it became rumoured amongst the Haidas that this plant was of great benefit to mankind and would add to human happiness. The great difficulty, however, was that this plant was safeguarded by a powerful chief or deity who had his kingdom far away inland on a mountain in the Stickeen country.

This much desired plant was grown in the shape of a large tree by the Stickeen chief on the top of his mountain. The Haidas determined to possess it, and as they were unable to attack the chief and carry away the tree bodily, they went secretly to the Stickeen country armed with bows and arrows. Finally one of the party saw the tree from a distance, shot at it and succeeded in bringing down one or two seeds. These seeds, unknown to the chief, were carried away to Haida Land, and in the following Spring were planted and grew, and from this source their tobacco came.

The Skemshan

Many years ago the Haidas living at Massett and at Yen were returning home from the Naase *oolachan* fisheries, and faced by a head wind they camped at Rose Spit, and had to wait several days for a favourable breeze.

It so happened that one of the Yen chiefs, whilst up the Naase River, had captured a mountain eagle called by the natives the Skemshan. Having nothing to do and in order to while away the time, the Yen people challenged the Massett party to kill the eagle if they dared.

The challenge was no sooner made than accepted, and one of their chiefs was selected to go forth and slay the bird. The chief succeeded in killing it, and no sooner was it dead than both sides came to blows and several on each side were killed.

The following day there was a parley between the two conflicting parties, which resulted in a conference of selected chiefs from both sides. There was considerable discussion and a treaty of peace was concluded.

Both parties unanimously agreed that as the eagle was dangerous in warfare, so it was always gentle in times of peace, therefore all the chiefs present agreed to have it carved on their totem poles, surmounting all other devices; thus it was the Skemshan became a sign of peace and goodwill.

Flying Men

Many years ago there were two men who were alleged to be able to fly wherever they wished on moonlight nights and cause sickness to anyone who had offended them. They were declared to be endowed with this supernatural power from birth, consequently the people were afraid of moonlight nights and of the power these two men possessed. Many times it was stated that one or the other had been seen at different places many miles from Massett, but inquiry failed to substantiate their absence.

The Land-Otter

The female of the land-otter was credited with the power of transforming herself into a handsome woman who approached the hunting camps and sat at the foot of a tree nearby, awaiting any of the hunters as they

returned from a long day's toil. Anyone who noticed her would be invited to rest by her side, and if he acquiesced would soon become enraptured by the charms she would gently breathe over him (this reminds one of the practice of the Ga-gīts), and immediately he became transformed into a male otter that would follow wheresoever she went.

On one occasion it was reported to a chief that his son had been seen in the company of a beautiful woman, and the informant had a suspicion that she was in reality an otter, so the chief collected his friends with their dogs and went to the spot. On their approach two land-otters were seen scampering off into the woods, and although chased, made their escape. It was decided that one of the two was the son of the chief who had been captivated by the charms of the woman and turned into an otter, for he was never seen again.

A hunter who chanced to meet with one of these attractive women and took care to pay particular attention to the pronunciation of the words used by her would at once realize that no human voice was speaking. Her usual salutation was "you are weary and tired, come and sit with me for a short period." The words "come and sit with me" in Haida are Alth-kwī, dī kwulth kou-wē. The land-otter, however, was unable to pronounce the word kou-wē distinctly and always said kī-wē, so a person alert enough to notice the lapse would be able to save himself by declining the invitation.

The otter was also credited with the power to cast a spell on the streams and lakes after sunset, so that if anyone drank of the water he would either die, or for ever be under the influence of the otters. A few years ago a robust and healthy hunter left for a hunting trip on a sealing schooner, and it anchored in a bay near an

island in the vicinity of the Behring Straits. He and others went about sunset to shoot ducks and geese, but unfortunately he became thirsty, and seeing a lake, stooped down and drank. He became ill immediately and quickly died. The Indians refused to allow the Europeans to bury him, but pickled his body in a salt meat barrel and thus brought it back to his native land for burial. His death was attributed to the unholy power of the otters in that locality.

On one occasion the author was camping out near a lake with some Indians, and during the evening desired some fresh water, so accompanied by some Haidas took a firebrand and went down to the lake. He filled his mug and was about to drink when one of the Indians dashed it out of his hand, and begged him not to be so rash, and at the same time warned him of the power of the otters. He, however, proceeded to wave his firebrand over the water and chanted some words which he said would annul the effects of the otters' influence for the time being, then picked up the cup and announced that the water could be safely drunk. This is internal evidence of the vitality of the belief in their indigenous magic.

The Haida Charon

Whenever a good man was about to die, the spirits of his former friends were supposed to come in a finely carved canoe when the tide was running in, but they were only visible to the moribund person. They would urge him to get ready by the time the tide had turned to accompany them to the abode of happiness. Death was supposed to invariably occur with the ebb of the tide.

The Flood

Like many other native races the Haida had a tradition of a great flood, but their version naturally varied from the Biblical account. Their folk story has it that the waters of the ocean rose higher and higher until all the earth was covered with the exception of one very high peak on the mainland, and on the top of this mountain only one family, through the skilful handling of their canoe, managed to gain refuge. As the waters receded they were able to keep themselves alive by the fish they caught and the abundance of dead animals in the vicinity of their abode. When the waters became normal again they found themselves many miles away from their former abode and separated by a wide channel, but their canoe was intact, so they crossed over this arm of the sea, i.e., Hecate Straits, and returned to their own country. This family, therefore, became the ancestors of the present Haida tribe, although the deified raven was believed to have created the original ancestors before the deluge.

This flood, it was alleged, was due to the disobedience of the Haidas to the commands of the raven, so he destroyed all but one family.

NOTE.—The flood legend is very widespread in Asia and may have come with the early migrants, or it may only be folk memory of some great tribal catastrophe.

Heavenly Towns

The Haidas believed that in Shā-tli-gē or heaven there were towns that lay in inlets similar to their towns on earth, therefore when a person knew he was going to

die, he selected the town in which he desired to live, and through the Shaman requested the chief to provide a habitation for him.

The Fin-Back Whale

This whale, according to the tradition of the Haidas, was once a land animal, and being too eager to swim in the sea, was carried too far out so that he could not return. His hair wore off by the action of the water, his feet were devoured by dog-fish, and thus being compelled to live always in the sea became a whale. This whale was greatly venerated for the sake of those lost at sea, because their spirits were supposed to enter its body, and thus they were able to rove for ever the seas they loved.

Treachery

This chapter must close with the story of the treachery of the Zimsheans and the Haidas, for both alike were blameworthy. A long time ago the Haidas went to Fort Simpson to trade a quantity of fur-seal and otter skins. It was also their intention to raid the Zimshean's village afterwards.

On their arrival they were met with signals of peace and were invited to attend a meeting of the leading medicine men at the house of one of the leading chiefs. The Zimsheans were treacherous on this occasion, and sought not peace but the opportunity to slay as many Haidas as possible. Before the large cedar house of this particular chief stood an ancient totem pole. This pole rested against the gable, rising far above the windowless front, and in it was cut an oval hole as the entrance to the house. Through this door the Haidas

had to pass, and they were invited to enter one at a time as became guests of honour. They had to stoop low as they passed through this narrow entrance into the house. Within the Zimshean house were stationed two warriors with sharp cleavers, and as the Haidas unsuspectingly stooped to enter the house they were all beheaded. When all had passed through, instead of a bounteous feast there only remained a gory pile of corpses, and all were exterminated.

The Haidas not returning home at the expected time, inquiries were made, and at last it leaked out that they had been slaughtered by the Zimsheans. The different branches of the Haida then consulted together, and in revenge for this outrage designed one yet more terrible. They sent a special invitation across to Fort Simpson and invited a goodly number of the Zimsheans to attend a feast that one of the Haida chiefs announced he was preparing, the feast to be followed by a big potlatch. The Zimsheans must have been rather unwary, for they came in large numbers to Massett and entered the chief's house. This was one of the houses that afterwards became known as the Wi-hā houses, and it was built over a pit surrounded by terraces. The terraces and the upper levels served for sleeping purposes, and the lower one or the pit for cooking and eating. The Zimsheans, suspecting nothing amiss, entered heartily into the festivities that took place on their arrival in the village, and when they were ended entered the chief's house where the feast was to be served, and sat on the steps all around the pit. Some occupied positions on the surrounding galleries, and awaited the entry of their host.

But when all had entered, the door was shut and fastened, and the building was surrounded by a force of Haidas armed with axes and flint-lock muskets.

Another armed party lined round the smoke hole on the roof, and at a given signal both parties fired into the unarmed Zimsheans, and eventually all were slaughtered.

As with the Haidas two years previously at Fort Simpson, so with the Zimsheans at Massett, not one of either party escaped.

CHAPTER XI

THE HAIDA TRADITION OF THE CREATION

THE creation traditions of primitive peoples have been widely studied by Sir J. Frazer and other scholars and often throw a light on human origins. The Haidas maintain that after Het-gwau-lā-nā was cast forth from the region of Light, a long period elapsed and then one day he commanded one of his followers to assume the shape of a bird and make an attempt to obtain information as to the doings of the gods in the Kingdom of Light, and discover how they, in the region of Darkness, could again obtain admission into their long lost country. Het-gwau-lā-nā's agent assumed the form of a raven, and after an abortive attempt to obtain information about Shā-nung-īt-lag-ī-das determined never again to return to his dismal abode, but to remain an inhabitant of the air, and be at liberty to do what he pleased. Thus, during this period, according to the Haida mythology, the sacred raven was supposed to live in the grey clouds which overshadowed the ocean, and had no place of refuge and no place on which he could rest, for there was no dry land and the face of the earth was covered with water. Finally, however, the raven being weary grew angry, so he beat the water with his wings until it flew up in spray, and as it fell became transformed into rocks, and thus he made a resting place. These rocks grew larger and larger, and extended on every side, until at last they reached from

North Island to Cape Saint James. Later on the rocks underwent another change and became transformed into sand, upon which a few trees eventually grew, and thus the country of the Haidas was formed.

The raven then wished for some one to assist him in cultivating his newly made world. He therefore collected two large mounds of clam shells near Sisk and moulded each heap to a human shape, gave them life, and the pair then became his slaves. The two slaves, however, became dissatisfied with their condition and told the raven that they were not properly made; the raven listened to their story, and then made them male and female. He threw limpets at one which eventually became the man, and the other remained as she was created—a woman. Even up to recently if a Haida was asked who created him, without pausing to consider his adopted religious teaching, he would reply Yetlth—the raven.

The raven's headquarters were supposed to be at the North-Eastern point of Graham Island, at a place called Rose Spit. This place is twenty-six miles from Massett, and sixty-five from Skidegate. Growing weary of his lonely life, he took the female slave for his wife, and they lived happily together for a time, but she bore him no children so eventually in anger he sent her away together with the man slave to the place now called Skidegate.

The raven was now alone, and finding his solitude irksome, decided to endeavour to gain admittance into the Kingdom of Light, in order to obtain a wife from the daughters of the heavenly chiefs. So he soared upwards and onward over the lonely sea, until the land he had created appeared a mere speck in the distance, and eventually came to the walls of Shā-tli-gē or heaven.

He concealed himself until evening, and then assumed the form of a bear. When it was dark he scratched a hole through the wall and entered his former abode. The place appeared to have changed since he was an inhabitant there, for he found that a new order had been established, and every one was considered to be a god or chief, but all were still submissive to the Chief of Light, who held supreme power as in olden times. He found that the Great Chief had divided his kingdom into towns and cities, into lands and seas, and had created the moon and the stars, and had also made a great luminary to rule over all, which was called the sun or Jū-ī-ē in the Haida language. At last he was caught by the hunters of the Great Chief and halted before him. As he appeared to be a nice tame bear, he was not destroyed, but kept as a playmate for the King's youngest son, and he spent three years with the royal family and was well cared for. During this period he studied affairs around him, in order to enable him to start a kingdom in rivalry to that under the control of the Chief of Light when he returned to the lower world, for he determined to found a dynasty as powerful as the one over which Shā-nung-īt-lag-ī-das held control.

It was customary for the children in the Land of Light to transform themselves at times into bears, seals and birds. It so happened that the raven, in his guise of a bear, was prowling along the beach one evening searching for his supper, when he espied three other bears approaching. He knew at once that they were the children of a great chief. He transformed himself into an eagle and stole the sun, which was setting at the time, and also stole the fire stick that was used to kindle the heavenly fires.

All this caused great consternation in the Kingdom



of Light, as for a short period it was plunged in darkness, and remained so until the chief had time to make another sun. During this period of darkness and commotion, the raven, in the form of an eagle, flew over the walls of heaven or Shā-tli-ġē with the sun under one wing and the celebrated fire stick under the other, together with one of the three children of a great chief in his beak. These thefts were soon reported to the King; he gave orders for his kingdom to be searched, and the culprit when found was to be thrown down to the lower world of Het-gwau-lā-nā. Presently a messenger arrived who stated that he had seen a large eagle flying over the walls of the city with the sun and the fire stick under his wings, and also one of the royal children in his beak; the eagle was thereupon hotly pursued. In his flight for safety, he dropped the child and it fell through the clouds, into the sea, close to the raven's kingdom. The raven followed, bearing with him the sun and the fire stick in safety to the earth. When the child fell into the sea, he cried aloud for assistance, and immediately the little fishes came in great shoals to his aid and carried him on their backs safely to the shore. This kind of fish is very numerous around Rose Spit at the present day, and their forms, according to tradition, have been preserved in the blue clay of that region up to the present day.

The Great Chief in the Land of Light was a lover of peace, and when he heard that the raven had escaped, did not allow any of his followers to pursue him to the earth, so the raven was unmolested, and another sun was created in heaven by the Great Ruler to replace the stolen luminary.

The raven recovered the child he had stolen, but when he had hurriedly seized it he thought he had secured a chief's daughter, but it turned out to be a chief's son.

Nevertheless, the raven became fond of his captive, and built a house at Rose Spit especially for the accommodation of the child and the sun. The child grew to be very powerful and had command over all animals, fish and birds; whenever he called to the fish they would at once appear and bear him as far out to sea as he wished to go; whenever he wished to fly through the air he would call the birds and they would come and bear him on their wings wherever he wished to go. The bears and other animals attended to his daily wants and supplied him with salmon and berries; the animals, birds and fish were created by the raven for the benefit of this heaven-born child.

The raven securely guarded the sun and the fire stick, as he was afraid that his two former slaves might steal them. Presently the slave wife of the raven came and begged to return to him, so he took her back. By this time the adopted son had grown to be a handsome young man and he was attracted by this slave woman, a sentiment which she reciprocated, and so an amour commenced between them. When the raven discovered this he was greatly incensed and threatened to kill the woman, so the lovers fled and hid in the woods.

Before they left the raven's house they had plotted to secure the sun and the fire stick which they knew he kept in a large cedar box in the strong room of his house. One day, when the raven had gone on a long journey, they broke open the door of this room, and carried off the cedar box in which the sun and the fire stick had been placed for safe keeping. Day after day the slave and the heaven-born man wandered Southward without proper nourishment and in great fear of the raven, but, hungry and tired as they were, they carried with them the box. One evening, faint and weary, they sat down near a small creek, and the woman, being

worn out with fatigue and hunger, wept bitterly. Her mate left her and walked up the stream searching for food, and at last found a dead otter, but they could not eat it as they had no means of making a fire to cook it. Next morning they remembered that they had the wonderful fire stick and, in spite of the risks, they made a fire with it and cooked the meat.

They then proceeded on their journey and reached Cape Ball, and they were by this time again hungry, but the young man began to sing one of the songs taught him in the Kingdom of Light, and the sea receded four miles from the shore and left a great whale stranded on the beach. The young man took rocks and carried them on his back to where the whale lay, and built a wall around it so that it could not escape, and thus was erected the stone circle which the Haida elders stated could be seen when they were young.

The young man and his wife feasted on whale until they reached the channel that divides Graham and Moresby Islands, and having reached this spot they decided to build their house near the entrance to what is now known as Skidegate Inlet. They did so and it afterwards became the nucleus of the present Skidegate village. They lived there for several years in peace and prosperity, and a daughter was born to them. In course of time their daughter grew to be a beautiful woman, but unfortunately no husband could be found for her. Year after year passed, and when her parents had given up the idea of providing her with a husband, the raven's male slave appeared from North Island, and this forlorn specimen of humanity desired the lovely damsel in marriage. Her father was angry that a man made from clam shells should dare to aspire to the daughter of a heaven-born chief. The slave, however, was not easily shaken off, so he lived in the woods near

the house, and whenever the husband was away from home would come and talk with the wife, who, it will be remembered, was the woman created by the raven at the same time as himself. This woman now treated him as her brother, and told him all her secrets, and even went so far as to reveal to him where her husband kept the box containing the sun. This treasure was safely stored away in a strongly-built house in the woods where the heaven-born man would frequently go to pray to the gods in the Kingdom of Light. The slave again appealed to the father for his daughter's hand with the result that he was kicked unceremoniously from the house.

In revenge, the slave went stealthily to the house in the woods, and descended through the smoke hole, and found the box which contained the sun. The box and its contents were too large and heavy for him to carry away unaided, so he broke open the box with a club and abstracted the sun. He appears to have been disappointed with his prize and possibly found that mere possession did not alleviate his troubles, so in spite he kicked the sun until it was broken into fragments, and lo and behold each piece seemed to be endowed with life and they flew up through the smoke hole into the sky; the largest piece became the sun that we see at the present day, a smaller one became the moon, and all the chips became the stars that are now strewn over the face of the heavens. Thus were created the sun, moon and stars, according to Haida tradition.

It is curious to note that, according to this legend, the heaven-born chief was allowed by the raven, his foster-father, to marry an earth-born slave, but the earth-born male slave was not allowed to marry the daughter of the heaven-born chief. This prohibition, however, agrees with the Haida custom, for a chief was some-

times allowed to marry a female slave, but under no circumstances was a male slave allowed to marry a free-born woman. It is also interesting to note that slavery was considered to have divine precedent.

After destroying the sun the slave fled for his life and made his way to the West coast en route for his former abode on North Island. He travelled by night and rested in the woods during the day to avoid the keen eye of the raven and to escape the heaven-born chief. He reached home in safety and sat brooding over his misfortunes, until the happy thought entered his mind of doing what the raven had done before him, and he determined to seek a wife from celestial regions.

Since the original sun had been broken up by the slave the sun that we now see gave heat during the day, and the moon and stars gave light by night. So on one bright moonlight night the slave shot an arrow into the moon; a second arrow he shot into the notch of the first one, and continued to do so until the arrows reached from the moon to the earth. He shot no less than three hundred and sixty-five arrows, which took him three hundred and sixty-five nights to accomplish, and this number is the origin of the tale of days in the Haida year.

There were formerly twenty-eight days in each Haida month and thirteen months or moons in the year. Thirteen times twenty-eight make three hundred and sixty-four. The difference of one day they explained by saying that after the slave had shot three hundred and sixty-five arrows into the moon, the first arrow being only a trial one was not counted, but one day was spent by the slave in climbing the ladder of arrows to secure the heaven-born woman for his wife and this day had to be reckoned at the end of the thirteenth month, thus making their year correspond with ours.

Up this ladder he now climbed and passed unobserved into the Chief of Light's Kingdom. On the morning of his arrival he saw a daughter of one of the chiefs, a beautiful woman, swimming in a lake of crystal, so he stealthily went around to the place where she would land, and waited for her to emerge. When this took place she was carried off by the slave and he dropped with his prize into the sea not far from North Island. The raven happened, at the time, to be flying thereabouts, and noticing something moving through the air, he watched, and at last discovered what he had first thought were two large eagles were the slave and this woman. So directly the slave came ashore with his prize and took her to his house the raven appeared and demanded that the woman should be handed over to him. The slave refused, and the raven in anger seized her for his wife, and changing the slave into a spirit, drove him away for ever. He cursed the slave and condemned him to become a wandering spirit to look after the growth of every living thing.

Thus the slave is now termed the Wanderer, and it is believed that he is always busily engaged in causing berries and roots of all descriptions to grow for the support of the Haidas. Every plant, every flower, and every tree are under his control; and he it is that provides fine cedar trees on the islands from which the natives hew their canoes. The beasts of the forest, the fish in the sea, and the birds of the air are under his supreme control. Thus he fulfils his destiny, and at times the Haidas in gratitude make him offerings of berries, roots, salmon and bear grease. These they put into hollow trees to provide him with a meal. At the end of time it is said that the raven will release him from his task, and woe to the Haidas when this happens, for the trees and the plants, the fish and the animals,

the fowls of the air, and even their country will cease to exist, and then shall come the end of their race.

The Haida mythology contained another terrible monster, a man-devouring being who floated half out of the water; it was seen once in every ten or fifteen years, and its appearance was a sure sign of pestilence and death. The last record of the appearance of this creature was off Massett some thirty years ago, and it caused great consternation and alarm. Unfortunately, however, for the myth, two Europeans rowed out to investigate and found it to be the root of a large spruce tree.

Like many other native tribes in which animism is a vital belief, the forces of Nature to the Haidas filled their world with many terrors. The tidal waves, the whirlwind, the dreaded monsters of the sea, the great chiefs of the whales, seals and otters all played their part. Within the memory of the older inhabitants the mountains were believed to emit flames and monstrous shapes, demons overwhelmed the valleys with tremors of the ground, and other actions of malignant beings made the Haidas tremble in the night watches. Some of these beliefs undoubtedly originated in folk memory of volcanic eruptions and earthquakes which occurred in the Alaskan Peninsula during their migration from Asia. The Haidas could see signs and portents in the variations of the sun and moon, and also in eclipses. A comet was to them a sure sign of impending woe.

The moral code of the Haidas was in some respects most excellent, and these laws were supposed to have come from the Chief of Light. Parents loved their children and children were enjoined to love and honour their parents. Poor and indigent tribesmen were helped, and hospitality was enjoined upon adults, and children were taught to be unselfish and kind one to

another, or when they died they would go to the Kingdom of Darkness dominated by Chief Het-gwau-lā-nā. The elders could often be heard in olden days teaching the young that it was better to listen than to speak, and that misfortune came to the man who allowed his tongue to speak before his mind had time to think. They used to say that those who caused misfortune by slander and foolish talk were frequently put to death. They imagined it was right to kill an enemy, but to abuse a friend without cause or deed was oftentimes punishable by death. Their laws were believed to have been brought to their knowledge from the invisible world by the raven.

There is an alternative version of their origin and, according to this story, long æons ago the world was covered by water and all human beings, birds and animals were utterly destroyed, with the solitary exception of one wise old bird that kept aloft, and so saved itself from drowning. This bird was one that undoubtedly had some great dead chief's spirit within it, for it could transform itself into many animal shapes, but its most favourite form was that of a raven. It could shed its feathers at will and appear as a human being. He was born of a virgin in the time before the great flood, and when old enough his mother supplied him with a bow and arrows. Thus equipped he was wont to kill birds and save their skins. Having collected many skins his mother made him a garment by sewing them together. He was held in great esteem by all, and when he grew up, owing to his great wisdom and magical powers, the people of his tribe became his serfs and supplied him all his needs. This wonderful creature was named Nī-kils-tlas.

When the great flood came, he saw his people destroyed, so to escape their watery fate, he transformed

himself into a large raven, and for many weeks his powerful wings kept him above the waters. He flew to and fro under the grey clouds of heaven, as there was no place on earth where he could find a resting place. He finally became weary, so descended and beat the water with his wings and splashed it furiously into the air; he transformed the spray into rocks, and thus made for himself a resting place; continuing this procedure he eventually formed the land known as the Queen Charlotte Islands. When he had made this dry land, Nī-kils-tlas looked everywhere, but could find no living being save himself and he felt lonely; he, however, saw a clam on the beach near-by, so he picked it up and brooded over it in his desire for a companion; not many days elapsed before he heard a faint cry proceeding from the shell. It was like the cry of a new-born infant, and at last a beautiful female child appeared which he took out of the shell and cared for and nursed gently. This child grew to be a beautiful and lovely woman, and when fully grown she fell in love with Nī-kils-tlas and finally married him. These two were supposed to be the first parents of the present Haida tribe.

Nī-kils-tlas lived at Rose Spit, the North-Eastern point of Graham Island, for here it was he transformed the splashes of water into rocks, and later on the rocks became sand. He then determined to make for himself two slaves. Along the beach, on the Western side of Rose Spit, he collected two mounds of clam shells and moulded them into the likeness of human beings, and by his wonderful powers he gave them life. They were not appreciative of his effort, and cried out to Nī-kils-tlas and said "we are not finished." In his anger he threw limpets at one of them which then became a man, and the other remained as she was before, a woman; the

male slave became his servant, and the female slave that of his wife.

The common origin of these two versions of the legend will be apparent to all. Nī-kils-tlas and his wife raised a numerous family; but all this time they had neither fire, fresh water nor had they the sun to give them light. Nī-kils-tlas, however, discovered that these desirable things were in the possession of a powerful chief who lived on the Naase River. To secure them for his people he therefore again transformed himself into a raven, and leaving his people he flew over to the other chief's abode.

It so happened that this chief had a beautiful daughter, so Nī-kils-tlas, the raven, again changed his shape and appeared as a handsome young man. Day after day he intercepted the girl in her wanderings; when first she saw him she was greatly afraid and about to scream, but he assured her that he only desired her friendship. After many weeks of philandering he was, unknown to her father, accepted as her lover. Night after night he secretly visited the girl and she came to implicitly trust Nī-kils-tlas.

Finally, when he knew he had gained her full confidence, he told her that he desired a drink of water. His lover immediately went to her father's house to obtain it without her parent's knowledge and presently returned with some in a neatly-made water-tight spruce root basket. He drank but little and then waited until she grew tired and fell asleep.

When the girl was sound asleep, Nī-kils-tlas transformed himself back to raven shape, seized the basket in his beak and flew back to his own country. As he flew he accidentally dropped some of the water over these islands, and these drops became the rivers found there at the present time.

The legend of the origin of fire and light, also the *oolachan* fish was well recorded by Sir George Dawson after his visit in 1878, and the narrative is different from that recorded earlier in this chapter. This latter version, it is believed, is not true Haida folk lore, but is derived from the Zimshean and Naase Indians; it runs briefly as follows :

When Nî-kils-tlas wished to obtain some of the fire that the Naase chief possessed, great cunning was necessary. Nî-kils-tlas, after his adventure with the girl, naturally could not expect a friendly reception, so another plan had to be adopted, and he therefore assumed the form of the needle-like leaf of the spruce tree; in this shape he floated on the water near the chief's house, and when his former lover came down to get water, the leaf was swept into the vessel that she used. The girl in drinking the water swallowed, without noticing it, the little leaf, and shortly afterwards became pregnant, and bore a child who was none other than the cunning Nî-kils-tlas, and thus he again gained an entry into this Naase chief's house. When fully grown he watched his opportunity, picked up a burning brand, and again becoming a raven, flew out through the smoke hole at the top of the lodge, and carried it away. He spread the fire everywhere, and one of the first places which he set on fire was the Northern end of Vancouver Island, and that is said to be the reason why so many trees there have black bark. Finally he reached his own people, and when they saw the fire stick there was great rejoicing.

All this time, however, they were without any sun, and the next great adventure of Nî-kils-tlas was to obtain it. This time, of course, a new plan had to be evolved. He therefore pretended that he also had

light, if not the actual sun, and continued to assert it, although the Naase chief denied it. Nī-kils-tlas made an object to resemble the moon which, while all the people were out fishing on the sea in the perpetual night, he allowed to be partly seen under his coat of feathers. It cast a faint glimmer across the water, which his own people and the Naase chief thought was caused by a veritable moon. Disgusted at finding that he was not the sole possessor of light, the Naase chief then placed the sun and moon in the sky, and once more Nī-kils-tlas outwitted his neighbour.

Only one thing more still remained in the possession of the great Naase chief, and this was the *oolachan* fish. Now the shag was familiar with the chief, and had access to his property, including his store of *oolachans*. Nī-kils-tlas contrived a quarrel between the sea-gull and the shag and when they met they began to fight. Nī-kils-tlas knew that the shag had an *oolachan* in its stomach, and so urged on the combatants and advised them to lie on their backs and strike out with their feet. They did so and finally the shag vomited up the *oolachan*, which Nī-kils-tlas seized. Then making a canoe out of a rotten log, he smeared the canoe and himself with the scales of the *oolachan*, and arriving at night near the Great Chief's lodge, called out that he was cold and wished to come in and warm himself; that he had made a great catch of *oolachans*, but had left them some way off. The chief said it was untrue as he and he only possessed the fish, but Nī-kils-tlas invited the chief to look at his clothes and at his canoe. Finding both covered with the scales of the *oolachan*, he became convinced that *oolachans* besides those which he had must exist, and again in disgust at finding he had not the monopoly, he turned all his *oolachans* loose, laying down at the

same time a rule that every year they must come back in vast numbers as a testimony to his liberality, and this they have never failed to do since that time, consequently all the tribes of this region ever after obtained all the *oolachans* they required.

CHAPTER XII

CHIEF EDENSHAW

THIS worthy Haida chief died at Massett 16th November, 1894, and he was a personal and respected friend of the author. He did his utmost to promote a feeling of good fellowship between the Europeans and his people, and he was successful in his efforts. No description of the Haidas can be complete without a short account of this noteworthy man. It was through his untiring energy that the Haidas finally cast off heathenism, adopted a more civilized mode of life, and acquired a respect for the laws of the Empire. His name was pronounced E-din-so or It-in-so, which in the language of the Fort Wrangel Indians means a waterfall. This derivation, if correct, may be considered evidence that in early times, on their way from Asia, the ancestors of the Haidas had coasted down Alaska after crossing the Behring Straits. Dr. Kennedy, the chief factor of the Hudson Bay Company in the year 1851 wrote his name as E-din-soo; this in time became, among Europeans, changed to E-den-shaw, and by this name only he was known along the whole coast. He did not receive this name at his birth, but at the time he succeeded his uncle as the Chief of the Shongalth Lennas at Dadans, near North Island; his birth name was Gwai-gū-un-lthin, which means "the man who rests his head on an island." The village in which he was born has disappeared, but is said to have been situated near Cape Ball on the Eastern shore of Graham Island, some forty-five miles from Skidegate. As with all natives, the

year of his birth is uncertain. Edenshaw was an old man in the early eighties of last century and is judged to have then been about seventy years. On this basis the approximate year of his birth would be about 1812. The Haidas were then probably at the zenith of their prosperity, for they were the Vikings of the entire coast, and terrorized the other tribes from Fort Wrangel down to Seattle. He has often described the many wars against the Zimsheans that he had been engaged in, and claimed consistent victory, returning home after every affray with the canoes loaded with property and slaves.

Edenshaw had two elder brothers, and they were noted braves, so young Edenshaw did his utmost to emulate them. He was a handsome and well-built man, and cut a fine figure in his chief's robes. Skidegate became his headquarters, but he exercised authority as far as Moresby Island, and visited the villages in his domain from time to time. The uncle he succeeded was a powerful chief at Dadans and bore the same name. Each succeeding chief bore this name, but no son of the chief could take his place or name, for according to Haida custom the chieftainship descended to the chief's eldest sister's son, and he was trained by his uncle for the position he was to assume. Edenshaw's two eldest brothers died and he was then placed in command of his uncle's war canoes and led many an expedition as his uncle's representative. According to Haida tribal law he had to marry the chief's daughter, i.e., cousin, but his uncle had no daughter, so it was arranged that he should marry the daughter of a powerful chief in Alaska.

His uncle finally died, and Edenshaw succeeded to his property and chieftainship, and at his succession the grandest and largest distribution of goods and articles of great value, including slaves, took place that has ever

been recorded in the traditions of these islands. The young chief's property included twelve slaves, male and female, and upon the occasion of his marriage, his wife's father gave his daughter ten more slaves to accompany her to her new home.

In 1851 Dr. Kennedy, at that time the factor of the Hudson Bay Company at Fort Simpson, showed to Edenshaw some samples of gold quartz, and told him that for such stones he would be highly paid. Edenshaw, remembering that an old woman at Skidegate had shown him similar stones, inquired from the old dame their place of origin. She told him that they came from the West coast of Moresby Island. Edenshaw thereupon started with his wife, his little son Kā-hū, and the old guide. They all landed at the spot and proceeded to collect the lumps of the rich gold quartz. They filled a basket and deposited the rock in the canoe and returned to the shore for another load. Young Kā-hū, being bored, began to use the rocks as missiles to throw at fish playing round the canoe, and when the party returned with a second load they were amazed to find that the lad had thrown away the first collection, and his father's annoyance resulted in a sound beating.

Edenshaw, however, finally obtained a considerable quantity of this rich quartz and took it across to Fort Simpson, and exchanged it for bales of blankets. The late Dr. Dawson in his report on the islands stated that Edenshaw's specimens included a nugget of gold of considerable size. An early traveller to these islands alleged that the Haidas used gold bullets for their muskets, and that they were very delighted when he gave them lead bullets for their gold ones, and doubtless he shared in the delight. When the Hudson Bay Company had received Edenshaw's gold quartz, they

dispatched the schooner *Una* to Moresby Island with a party of miners. Flake gold from the Cape Fife district was also collected and traded to the Hudson Bay Company at the rate of a tobacco pipe full of gold for one blanket—some profit!

In Edenshaw's pagan days some remarkable dances could be seen at Massett, the Haidas being decked in all their old aboriginal splendour, their faces painted and their hair adorned with feathers. Chiefs An-ī-tlus, Captain John, Laig, Haltus, Wī-hā, the Shaman Kū-tē, and Edenshaw would all take part in these tribal functions. They are now abandoned and will never again take place on the islands, as the younger generation despise the old picturesque ceremonial. An interesting dance was once witnessed at the house of the old chief Wī-hā. The tribesmen had been dancing for about two hours, when several men, carrying in an upright position a fine old totem pole, entered the house. This valuable pole belonged to one of Edenshaw's ancestors. In front of this totem Chief Edenshaw danced a most strange and beautiful dance for about a quarter of an hour, and at its conclusion ordered the totem to be cast upon the fire and burnt, so that no other chief would ever be able to dance as he had done before this totem of a bygone ancestor.

He was always a very striking figure. At the funeral of one of his sub-chiefs it was his rôle to deliver the funeral oration, and the duty was carried out with great dignity. He set forth all the virtues and noble deeds of the dead man, and afterwards distributed all blankets and prints to those who were entitled to receive them. On the occasion of a potlatch or distribution of property at the grave of a chief the procedure is worthy of record. All the way from the house of the deceased to the graveyard the men stretched their blankets over their

shoulders and the women did the same with their prints. The first man started from the house with the corner of his blanket held in his hand and with the blanket thrown over his shoulder, so that the second man could catch hold of the other end, and keep it off the ground. This the second man did with one hand and held the corner of his own blanket thrown over his shoulder to the third man with his other hand, and so on. When the first man had reached the graveyard the last man had just started from the house of the deceased holding on to the blanket of the man who preceded him and with his own blanket rolled up on his arm. They then kept step and marched in this fashion to the grave, a chain of men and blankets. The first man deposited his blanket on the ground near the grave, the second did likewise, and so on until all were placed in heaps. The women, then, in the same fashion, brought all their prints and gingham to the grave. The chief was then buried, and all the goods were distributed by Edenshaw.

Another great event at which he figured prominently was the erection of the last totem pole that was ever erected at Massett. This totem pole was erected in front of the house of a chieftainess named Kit-kō-nē. Thousands of dollars' worth of blankets, crockery, guns, bracelets, coins and articles of all descriptions were given away as a testimony of the rank of this lady.

In addition to these potlatches at the grave and the erection of this totem pole, bounteous feasts were prepared, and hundreds of dollars' worth of sugar, pilot bread and other kinds of food were distributed. These potlatches were simply looked upon as a method of repayment of social obligations. Other well-known chiefs that formerly ruled over sections of this tribe were Wī-hā at Massett, Nā-tlan at Yen, Skīdeget at Skide-

gate, Spence at the Yā-koun, An-ī-tlus at Tou Hill, not forgetting Amos Russ and Tom Stevens. Like Edenshaw these men were all a good influence for peace on these islands, and their goodwill towards Europeans was a remarkable fact. Edenshaw used to travel in state in a dug-out canoe twelve fathoms in length, elaborately carved and painted at both ends, manned by a large number of slaves and dependents; by means of trading he accumulated considerable wealth, and in the course of his life made no less than seven great potlatches, the biggest ever known on the islands. He had not long been a chief when he had a narrow escape in an encounter with some Zimsheans on the Naase river. He had gone over with a party of his followers to sell a slave and a copper, but the Naase people recognized the slave as one of themselves and claimed him. This led to a dispute, and eventually Edenshaw and a Zimshean chief engaged in a hand to hand encounter; a tribesman intervened and aimed his gun at Edenshaw, who quickly swung the Zimshean chief round so he received the charge and was killed. Edenshaw and his people then rushed for their canoe amid a volley from their opponents and the chief was wounded in two places, but managed to reach his canoe and escape.

The late Dr. Dawson, when visiting these islands in 1878, obtained from Edenshaw an account of these Indians' first meeting with the whites, and it is of some interest to quote his account. "On asking Chief Edenshaw if he knew the first white man the Haidas had seen, he gave me, after thinking a moment, the name of Douglas, very well pronounced. There is little doubt that the chief with whom Captain Douglas is said to have exchanged names was a predecessor of Edenshaw. This chief's name was Gunia, and it is due to the ceremonial exchange of names having taken place, that that

of Douglas has been handed down to the present Edenshaw, while those of Dixon and his people have been forgotten. Edenshaw admitted that he thought white men had appeared before Douglas, but he did not know their names. It was near Winter, a long time ago, he said, when a ship under sail appeared in the vicinity of North Island. The Indians were all very much afraid. The chief shared in their general panic, but feeling that it was necessary for the sake of his dignity to act a bold part, he dressed himself in all the finery worn in dancing, and on approaching the ship performed a dance. It would appear that at first the idea was vaguely entertained that the ship was a great bird of some kind unknown to them, but on approaching it the men were seen and likened from their dark clothing and the general sound and unintelligible character of their talk, to shags, which sometimes indeed look almost human as they sit on the rocks. It was observed that one man would speak, whereupon all the others would immediately go aloft, till, something more being said, they would as rapidly descend. He also related further stories of those who, in a former generation, first became acquainted with many things with which they are now familiar, and profess to look upon these, their immediate predecessors, with much contempt. He said that an axe having been given to one, it pleased his fancy on account of its metallic brightness, which he likened to a silver salmon. He did not know its use, but taking the handle out, hung it round his neck as an ornament. A biscuit being given to another, he supposed it to be made of wood, and being after some time induced to eat it, finds it too dry. Molasses, tasted for the first time by an adventurous Haida, was pronounced very bad, and he warned his friends against it."

In 1852 an American schooner, the *Susan Sturgess*,

visited the islands for trade, and Edenshaw volunteered to pilot the ship from Skidegate to Massett, so he and his wife went on board with their children, and the *Susan Sturgess* sailed up the Straits towards Rose Spit. The day being calm, she did not make much progress, and before she rounded the Point three of the men from the Nē-kwun village came on board. Having rounded the Spit and when half-way between Tou Hill and Massett, a large number of Haida canoes were seen approaching the ship. All these canoes were manned by the Massett tribesmen under command of the late Chief Wī-hā. As soon as they reached the ship they swarmed aboard and took possession of everything; in fact, they captured the vessel. The captain and the crew went and locked themselves in one of the cabins, and were convinced that their last hour was near. Edenshaw, although supported only by three followers, intervened on their behalf. Wī-hā told him to stand on one side as the ship was now in his waters, and that he intended to do as he liked with his prize. Edenshaw maintained that as he had volunteered to act as pilot the ship was in his charge. Finally they came to blows, and for seven hours Edenshaw stood with his back against the cabin door in which the crew had sought refuge, and dared anyone to kill or injure them. By this time the schooner had grounded on the beach in front of the old village at Yen, the headquarters of the Stling Lennas. Eventually an arrangement was made by Edenshaw that Wī-hā should detain the crew on the understanding that they were not to be injured, otherwise they would be avenged by Edenshaw and his followers. Wī-hā agreed and the sailors were sent by canoe to Wī-hā's house at Massett, and were treated as slaves. A survivor of this party met in Victoria about thirty years ago testified to the plucky defence of his

mates by Edenshaw; but as for that other chief (referring to Wi-hā) the old scoundrel, if ever he saw him again he would shoot him down as a dog for the way he treated him and his mates whilst in his house at Massett. After the crew had been landed at Wi-hā's house, the Haidas in the vicinity of Yen pillaged the schooner, and then burnt her on the beach in front of the village. Thirty years after this episode, some of the Massett Indians still had in their possession the iron cables and an American spread eagle made of oak which measured six feet across the centre. The writer obtained possession of this trophy, presented it to a student of Harvard University that was visiting Massett on the condition that he would place it in the Museum of his University, and this, it is believed, has been done.

After the vessel had been destroyed Edenshaw had several conferences with Wi-hā regarding the release of the American sailors, and finally after Edenshaw offered to pay Wi-hā compensation, they were thereupon released, and Edenshaw took them across to Fort Simpson and handed them over to Dr. Kennedy, the factor of the Hudson Bay Company, without asking any reward. It should be realized that this incident occurred when the Haidas were still pagans. Before they parted Captain Rooney, master of the vessel, gave Edenshaw a document recounting how he had saved their lives. This document is still in the possession of his son. It runs as follows:

FORT SIMPSON,
10th October, 1852.

The bearer of this, Edenshaw, is chief of the tribe of Indians residing on North Island. I have reason to know that he is a good man, for he has been the means of saving the lives of me and my crew, who were

attacked and taken prisoners by the Massett Indians off the harbour of that name. He and his wife and child were on board the vessel, coming from Skidegate harbour round to North Island, when on the 26th September, 1852, we were surprised by some canoes alongside. We were so overpowered by numbers, and so sudden the attack, that all resistance on our part was quite impossible; but after gaining the cabin, this man and his wife and two or three of his men who happened to be on board, protected us for seven hours, until he had made some terms with them for our safety. He saved my chronometer and several other things which he brought to Fort Simpson, and gave to me without asking for any remuneration. I hope, if this should ever be shown to any master of a ship, that he will treat him well, for he deserves well at the hand of every white man.

MATTHEW ROONEY,
*Formerly Master of schooner
Susan Sturgess.*

In 1853 H.M.S. *Trincomalee* visited these waters and Captain Houston testified that Edenshaw was a man of great influence in the neighbourhood, and advised that he be treated with the greatest consideration.

In the same year H.M.S. *Satellite* was cruising in these seas and Captain J. C. Prevost engaged Edenshaw as his pilot round the different bays and harbours of the coast. He gave him a glowing testimonial of his efficiency.

The first prominent Haida to become a Christian was Edenshaw's first-born son, Cowhoe or Kā-hū. One day he produced a small book saying it had been given to him years before by the captain of an English man-of-war. It proved to be a New Testament with this

inscription on the flyleaf: "From Captain Prevost, H.M.S. *Satellite*, trusting that the bread cast upon the waters may be found after many days." More than twenty years had passed before that prayer was answered, but at the end of that time this man was baptized by the name of George and became the first Haida Catechist, and eventually the first teacher of their own race in the school at Massett.

During middle age Edenshaw travelled a great deal between Sitka and Victoria, and these visits at times appear to have been rather embarrassing to the authorities, for we hear of the Governor supplying him rum and blankets in order to induce him to leave. A magistrate in 1860 writes that the chief was ordinarily well-disposed but dangerous when in liquor. About this time smallpox was prevalent in Victoria, the Governor therefore ordered one of the gun-boats to hurry Edenshaw and his followers back to their own country. The Haidas were therefore rounded up one morning and their canoes taken in tow. When opposite Nanaimo, Edenshaw, however, refused to be towed any further, seized an axe and severed the tow-line. The captain of the gun-boat therefore left them to their own devices, and apparently the Haidas returned and camped near Nanaimo for some time longer. Some were locked up in the old gaol, and their friends tried to rescue them, and fired several shots into the old bastion, and the marks of their shots can be seen to this day. Their friends being finally liberated, they moved a few miles up the coast, and in this camping ground smallpox broke out and decimated them. Edenshaw and his party then moved Northwards and finally reached their homes, carrying the disease with them to the islands, and many of his tribe succumbed.

After all this Edenshaw seems to have settled down

to a quiet life, and he and his family presently embraced Christianity, being baptized by the author and confirmed by Bishop Ridley.

Edenshaw's eldest son, Kā-hū, succeeded his uncle (his father's brother) to the chieftainship of a clan in Alaska, the principle of matrilineal succession thus being broken; his second son is known as Henry Edenshaw, and he became a civilized person, and is well known as one of the best business men on the coast.

Edenshaw died at Massett in 1894. In addition to a tombstone over his grave, a monument has been erected to his memory near his old house; it commemorates his rescue of the crew of the *Susan Sturgess* and records that he was the white man's friend. Thus must end a brief description of the life-story of one of the Haidas who did more than any other to promote a good feeling between the whites and his own people, and it is mainly due to his example that the Haidas are a law-abiding people to-day. *Requiescat in pace.*

NOTE.—Edenshaw frequently told the author that Sir James Douglas, the first Governor of British Columbia, was the best white man he had ever met, and that he had given him a lot of presents, therefore was a great chief like himself. On his return to his village at Kung, in Virago Sound, after this memorable trip, he caused his followers to erect another totem in front of his house, and the topmost figure was a splendid likeness of the Governor in his frock-coat and high silk hat. This totem is still to be seen, covered with moss and lichen, standing grimy and grey in front of the ruins of the old warrior's house.

CHAPTER XIII

THE NATURAL HISTORY OF THE ISLANDS

No authoritative work on the islands can be complete unless it contains some record of their wild fauna and flora. The interior has, however, unfortunately not yet been fully explored, so doubtless many new species still remain to be discovered.

Mammalia

Although only some thirty miles from the nearest islands adjacent to the mainland the mammalia fauna is scanty, but the current running through the Hecate Straits is strong, and it is considered impossible for any of the species on the islands to have swum across under present conditions. It is, however, probable that oscillations of level have occurred within comparatively recent times, for the fauna of the group was undoubtedly derived from the mainland and at no remote period, or a greater differentiation would have taken place.

The land mammals which have been recorded are as follows :

1. Black bear—*Ursus carlottæ*.
2. Otter—*Lutra canadiensis*.
3. Caribou—*Rangifer dawsoni*.
4. Sitka deer—*Odocoileus columbianus sitkensis*.

5. Deer—*Cervus alaphus*.
6. Marten—*Mustela americana*.
7. Weasel—*Putorius haidarum* (Preble).
8. Shrew—*Sorex longicauda*. There are said to be four varieties distinguishable by the length of the body and tail.
9. House mouse—*Mus musculus* (Linn.).
10. Keen's mouse—*Peromyscus keeni*.
11. Prevost Island mouse—*Peromyscus prevostensis*.
12. Rose Spit mouse—*Peromyscus nēkwuni*.
13. Silver-haired bat—*Lasionycteris noctivagans*.
14. Sooty big-footed bat — *Myotis yumanensis saturatus*.
15. Keen's bat—*Myotis subulatus keeni*.
16. North-West bat—*Myotis californicus caurinus*.
17. Norway rat—*Mus norvegicus*.

The latter is not indigenous, but was introduced about 1908 from a ship that was beached for repairs.

The *Ursus carlottæ* is near the species known as *Ursus americanus*, but Dr. Osgood of Washington, U.S.A., considers it to be sufficiently differentiated to warrant a special species name. His material consisted of seven skulls, mostly immature, but he had no difficulty in distinguishing them from mainland specimens of *americanus*. He also states that the skull of *Ursus luteolus* is equal in size to that of *Ursus carlottæ*, but the teeth in *luteolus* are wider and heavier. In *carlottæ* the brain is heavier, the arch of the cranium much greater and the inter-orbital region wider. *Carlottæ* was also compared with a fossil species from Ohio called *Ursus procerus* and a superficial resemblance was found, but detailed diagnostic differences were numerous. No skins were examined, but they are said to be glossy at all times.

The island bear is a mild-tempered creature and it usually avoids human settlements, but it may occasionally be met with picking berries near a farm. Even if wounded it rarely retaliates but endeavours to escape.

The author was on one occasion investigating the possibility of removing a log-jam on the Tallel River as it impeded the migration of the salmon to their spawning beds. While thus engaged, he and his Indian companion came upon two bears who were sitting on each side of a gap in the logs watching for passing fish. They completely ignored the two men, and it was only when assailed by missiles that they shambled off grunting with disappointment.

From May to July the bear is not worth shooting for the skin is valueless, it being the period of the annual moult of the Winter coat.

The land animals which are of value for their fur are the Bear, Otter, Marten and Weasel, but owing to the mildness of the climate on the islands the pelts are only graded as second rate.

The otters are not common and are easily distinguishable from the mainland type.

The marten, according to Dr. Osgood, exhibits certain differences to similar species on the mainland, and apart from the skin the differentiation extends to the skull. These remarks also apply to the Haida weasel, the differences being sufficient to warrant its classification as a separate species.

We next come to the Caribou, and the question as to whether the Caribou is actually found on the islands has for many years been a matter of dispute.

Several long residents were convinced that they were non-existent. Even Dr. Osgood, who visited the islands in 1901, declared that he could find no evidence of their

presence; his statement is, however, inconclusive, for he never visited their habitat, which is Naden district, Graham Island, and not far from Virago Sound.

The fact remains, however, that a former agent of the Hudson Bay Company offered a reward for proof of the existence of Caribou, so an Indian went forth, shot one and brought back the head. He declared that he had bagged it on Graham Island and the head is now in the Museum at Victoria.

The author has, however, hunted them on several occasions and has repeatedly seen their tracks, but unfortunately never actually saw the animals. Fresh tracks were also seen in 1911 by a Mr. C. Sheldon, a collector of Washington Biological Department, but he failed to secure a specimen.

The year following two Indians named White and Yeomans shot three specimens in the Naden harbour district and sent their skins and bones to the Provincial Museum at Victoria.

There thus appears to be little doubt as to their actual existence on the islands, but why they are not more numerous is difficult to explain. They have not been decimated by the Indians, for they do not care for meat, and, moreover, are afraid of hunting far away in the forests or the hilly country of the interior.

After the skins were forwarded to Victoria the Government sent four large deer (*Cervus alaphus*) to Massett; afterwards they stocked the islands with Sitka deer, and are rigidly protecting them until they become firmly established in the islands of the group.

There are native rumours of the existence of a red-haired animal with a bushy tail, the native name of which is *nakadze*; if they are correct it will probably turn out to be a species of fox.

There are no frogs on the islands but toads (*Bufo*

halophilus columbensis) are to be found in marshy land, and this is the only vertebrate of this class as yet discovered.

The Sea Mammals

These may be divided into two groups—the seal family and the cetaceans or whales.

Seals.—The fur seal (*Otoes alascanus*) was formerly abundant, but alas is now well-nigh extinct, and for the last twenty years have become so rare, search for them has ceased.

The sea-otter (*Latax lutris*), although not actually in this group, may be here referred to. It was formerly very numerous, for we read that in 1787 the trading schooner, *King George*, bought 1,821 skins on one trip. They must, however, have rapidly decreased, for some forty years ago the Haida hunters killed about twenty per season. They are, nowadays, very rarely seen.

The sea-lion (*Eumetopias stelleri*) is very common on the West coast of the islands and can be often seen basking on the rocks; when disturbed by a passing boat they swim around in curiosity. The natives, however, say that during the Spring salmon season they are apt to be dangerous, for when a salmon is hooked a sea-lion will sometimes seize hold of the catch, and unless the fisherman cuts loose, the sea-lion will probably upset the canoe; on this account the Indians usually carry a rifle in their craft; they are also aggressive in the breeding season, when they swim about in pairs. Their tusks are of some value and are carved into ornaments, etc. They are bulky beasts, and one that was shot for the Ottawa Museum weighed a ton.

The Pacific harbour or hair seal (*Phoca vitulina*) is very common: their dried hides were formerly bought

in considerable numbers by the Hudson Bay Company at fifty to seventy-five cents each. The flesh is much appreciated by the Indians and their fins are considered a delicacy.

The liver is full of oil, and it is boiled down and sold at about forty cents a gallon. Young hair seals can be easily tamed, and the author once reared one from infancy, and it became as affectionate as a dog; unfortunately it met its death by an accident.

Cetaceans.—As regards the cetaceans the following are recorded from these seas:

1. Sperm whale—*Physeter macrocephalus*.
2. Pigmy sperm whale—*Cogia breviceps*.
3. Fin-back whale—*Balænoptera velifera*.
4. Hump-back whale—*Megapteria longiman*.
5. Sulphur-bottom whale—*Sibbaldius sulfureus*.
6. California grey whale—*Rachianectes glaucus*.
7. Black fish—*Globicephalus scammoni* (Cope.).
8. Killer whale—*Orca atra*.
9. Striped porpoise — *Lagenorhynchus obliquidens* (Gill.).
10. Common porpoise—*Phocæna phocæna* (Linn.).

Two whaling stations are operating on the islands, one at Rose Harbour in the South and the other at Naden Harbour, Virago Sound, at the North end. Between them they may in a good season catch two hundred and fifty to three hundred whales.

The hump-backed whales are said to suffer greatly from the irritation caused by the barnacles which attach themselves to their backs. All whales are also afflicted with a parasite called the whale louse which is probably *Cyannus ovalis*.

A whale was once killed which had its mouth so malformed that it could only feed through a slit in its

throat which the whalers surmised had been caused by a sword-fish.

The striped porpoise (*Lagenorhynchus obliquidens*, Gill.) are rare, and seldom seen.

The common porpoise (*Phocæna phocæna*, Linn.) is very common. They are sometimes speared by Indian fishermen when they disport themselves around their boats. There appears to be little demand for their skins.

Black fish (*Globicephalus scammoni*, Cope.).—This creature is very numerous in Hecate Straits and large numbers visit Massett Inlet and Virago Sound, but appear to be rare on the West coast. They are alleged to be dangerous to small craft.

Fish

The fish indigenous to these waters are numerous in variety and also occur in great profusion. Those of main economic importance are the halibut, cod, salmon and dog-fish.

As regards halibut (*Hippoglossus hippoglossus*) it is believed that the Hecate Straits contain probably greater reserves of this fish than any other part of the world. The Haidas are particularly fond of the halibut, and catch a considerable number for their own consumption during Winter and for trade with the mainland Indians. They now use as bait a herring, and nowadays one of the cold storage companies freeze a large supply of herrings, supplying them to fishermen as needed. Formerly the favourite bait was octopus, and these cephalopods were caught by probing under rocks on the beach with a long slender rod to which a hook was attached. This method is also used by other native tribes far removed from British Columbia.

The skil or black cod (*Anoplopoma fimbria*).—This fish abounds, and the best fishing banks are situated a few miles off the West coast of the Islands, but more information is needed with regard to the exact position and area of these banks, and also the movements of the shoals of fish. These cod are of a high quality and average about fifteen pounds in weight.

There are no less than seven species of salmon, but whether these are all distinct species in the scientific sense is not certain.

Their names are as follows :

Sock-eye Salmon—*Oncorhynchus nerka*.

Blue-back Salmon—Probably immature coho, *Oncorhynchus kisutch*.

Spring Salmon—*Oncorhynchus tshawytscha*.

Coho Salmon—*Oncorhynchus kisutch*.

Dog Salmon—*Oncorhynchus keta*.

Humpback or Pink Salmon—*Oncorhynchus gorbuscha*.

Steel-head Salmon—*Salmo Gairdneri*.

The principal species of trout are :

Dolly Varden Trout—*Salvelinus malma*.

Speckled Trout—*Salmo Clarki*.

Sea Trout—Various species, most commonly young Spring Salmon.

Cod :

Black Cod—*Anoplopoma fimbria*.

Red Cod—*Sebastes ruberrimus*.

Rock Cod—*Sebastes* (several species).

Oolachan or Candle Fish—*Thaleichthys pacificus*.

The sock-eye begins to run about the end of March, and reaches a maximum from middle of April to end of June.

The steel-heads run in August and again in December.

The cohoes run from about the middle of August till the end of September.

The hump-backs and dog salmon run from the beginning of August until the end of November.

Unfortunately, however, the quantity does not appear to be adequate to warrant the establishment of many canneries, and at present only three have been erected, one at Woden, another at Massett and the third is at Aliford Bay.

The Spring salmon run from June to the end of September, and are caught on the West coast and around Langara Island. They are not canned but taken across to the cold storage plants at Prince Rupert and there frozen and shipped East.

The rivers being narrow, it is not possible to allow commercial fishing in their lower reaches, for an ordinary gill net would block the whole river and effectively prevent any fish from reaching their spawning grounds higher up the streams.

The dog-fish (*Squalis sucklii*) appear in great shoals between June and September and are of value for oil. The Indians have for a long time made dog-fish oil, and for this purpose annually caught large numbers. Tou Hill was a favourite fishing ground, and they used sea-trout as bait. The trout were caught in the narrows of Hai-el-lun river, a barrier of cedar laths being erected across the stream and in the centre a conical fish-trap was inserted. The erection was removed at the end of the dog-fish season.

A dog-fish oil refinery has now been established by Europeans at Skidegate and two grades are manufactured, one from the livers of the fish and the other from the bodies. For many years past the Indians have

operated their own refinery on their reservation at Skidegate.

A fish locally known as the rat-fish is also utilized for oil extraction, and the product is considered better than that obtained from the dog-fish.

The herrings appear in great shoals in April and May and are caught in large quantities by the Haidas for the purpose of bait. The natives also collect a vast quantity of herring spawn both for their own consumption and for trade with other Indians.

During the spawning season they take hemlock branches, string lines on to them and then submerge them in the bays. After a few days they are picked up and found to be covered with masses of spawn. This spawn is then dried, packed into fifty-pound boxes and shipped away to the mainland as far as Hazelton and Aiyansh, where it finds ready sale, for it is considered a great delicacy by the Indians. This means the destruction of myriads of fish and is on that account a regrettable practice. If ever the herring on this coast is found to be of value as a saleable food, it will be necessary to prohibit the collection of spawn. The lakes and streams abound in excellent trout which run up to two and three pounds in weight.

Crustacea.—Lobsters have, as far as is known, never been obtained from these waters.

Crabs, however, abound, and some reach a great size. The edible species which is most numerous is *Cancer magister*. The Haidas appreciate the crab as food and have devised an effective method of capture. They make a ring of spruce root about thirty inches in diameter and attach to this a shallow bag composed of either a piece of old net or a sack, put a rock and some bait in the middle and lower it into the sea. It is periodically raised and crabs are thus easily caught.

Nowadays a crab cannery is in operation and the Haidas sell large numbers to the firm.

Mollusca.—It is not intended to inflict upon the reader a catalogue of the mollusca which inhabit these waters, but mention may be made of the clams and cockles, for these have an economic value.

There are several species of the group ranging from the coarse horse clam to the tiny milk clam.

The one most valued for its edible qualities is, however, the razor clam (*Siliqua patula*), and a cannery has been founded at Tou Hill where these clams are preserved for export, mainly, it is believed, for the American market.

The natives utilize the mollusc, known as *abalone* or *haliotis*, for food; they boil them or roast them on hot rocks at the camp fire. They are also sometimes smoked and dried for export to Japan.

The natives also look upon barnacles as a delicacy and fancifully term them "little birds." The shells are roasted in the ashes of the camp fire.

Birds

A reference list of the birds recorded as inhabiting the islands is given below, the main authority being Canon Keen to whom due recognition should be accorded.

The avian fauna is practically the same as that of the Sitkan area, but there is, according to Dr. Osgood, a tendency towards darker colours and heavier markings.

Two forms are peculiar to the islands—the Jay, *Cyanocitta stelleri carlottæ*, and a Woodpecker, *Dryobates piceideus*.

In all one hundred and six species have been collected,

sixty-seven of which are found there in the breeding season.

The majority of the small birds inhabit the thickets bordering the shore or the river valleys, whereas the thick forest of the interior is generally devoid of birds with perhaps the exception of an occasional creeper or Winter wren.

List of Birds

1. Whistling Swan—*Olor columbianus*.
2. American White-fronted Goose—*Anser albifrons gambeli* (Hartl.).
3. Canadian Grey Goose—*Bernacla canadensis*.
4. American White-cheeked Goose—*Branta canadensis occidentalis*.
5. Mallard—*Anas boschas* (Linn.).
6. Baldpate—*Mareca americana* (Gmelin).
7. Canvas-back Duck—*Aythia vallisneria*.
8. Buffle-head Duck—*Bucephala albeola*.
9. Golden-eye Duck—*Clangula clangula americana* (Bonap.).
10. Green-winged Teal—*Nettion carolinensis*.
11. Harlequin Duck — *Histrionicus histrionicus* (Linn.).
12. American Dipper—*Cinclus mexicanus*.
13. Pintail—*Dafila acuta* (Linn.).
14. Old Squaw—*Harelda hyemalis* (Linn.).
15. Scaup Duck—*Aythiamarila nearctica*.
16. Surf Scoter—*Oidemia perspicillata* (Linn.).
17. White - winged Scoter — *Oidemia deglandi* (Bonap.).
18. North-West Coast Heron—*Ardea herodias fannini* (Chapman).
19. Sora Rail—*Porzana carolina* (Linn.).

20. Wilson Snipe—*Gallinago delicata* (Ord.).
21. Sharp - tailed Sandpiper — *Tringa acuminata* (Horsf.).
22. Sanderling—*Calidris arenaria* (Linn.).
23. Spotted Sandpiper—*Actitis macularia* (Linn.).
24. Greater Yellowlegs — *Totanus melanoleucus* (Gmelin).
25. Black - bellied Plover — *Squatarola squatarola* (Linn.).
26. American Golden Plover—*Charadrius dominicus* (Müller).
27. Black Turnstone — *Arenaria melanocephala* (Vigors).
28. Black Oystercatcher — *Hæmatopus bachmani* (Aud.).
29. Belted Kingfisher—*Ceryle alcyon* (Linn.).
30. Short - tailed Albatros — *Diomedea albatrus* (Pallas).
31. Loon or Ember Goose—*Gavia imber* (Gunn.).
32. Pacific Loon—*Gavia pacifica* (Lawr.).
33. Red-throated Loon—*Gavia lumme* (Gunn.).
34. Pigeon Guillemot—*Cephus columba* (Pallas).
35. Horned Puffin—*Fratercula corniculata* (Naum.).
36. Tufted Puffin—*Lunda cirrhata* (Pallas).
37. Dark - bodied Shearwater — *Puffinus griseus* (Gmelin).
38. Slender-billed Shearwater—*Puffinus tenuirostris* (Temm.).
39. Fork - tailed Petrel — *Oceanodroma furcata* (Gmelin).
40. California Murre—*Uria troile californica* (Bryant).
41. Ancient Murrelet — *Synthliboramphus antiquus* (Gmelin).
42. Marbled Murrelet—*Brachyramphus marmoratus* (Gmelin).

43. Bonaparte Gull—*Larus philadelphia* (Ord.).
44. Glaucus-winged Gull—*Larus glaucescens* (Naum.).
45. Pacific Kittiwake — *Rissa tridactyla pollicaris* (Ridgw.).
46. Short-billed Gull—*Larus brachyrhynchus* (Rich.).
47. Pelagic Cormorant — *Phalacrocorax pelagicus* (Pallas).
48. American Merganser — *Merganser americanus* (Cassin).
49. Red - breasted Merganser — *Merganser serrator* (Linn.).
50. Sandhill Crane—*Grus communis canadensis*.
51. Little Brown Crane—*Grus canadensis*.
52. Oregon Ruffed Grouse—*Bonasa umbellus sabinii* (Doug.).
53. Sooty Grouse—*Dendragapus obscurus fuliginosus* (Ridgw.).
54. Fool-hen or Spruce Grouse—*Canachites canadensis*.
55. Ptarmigan—*Lagopus repestris*.
56. Mourning Dove—*Zenaidura macroura* (Linn.).
57. Golden-headed Eagle—*Haliaeetus chrysæetus canadensis*.
58. Northern Bald Eagle—*Haliaeetus leucocephalus alascanus* (Towns.).
59. Peale Falcon—*Falco peregrinus peali* (Ridgw.).
60. Sharp-shinned Hawk—*Accipiter velox* (Wils.).
61. Western Goshawk—*Accipiter atricapillus striatulus* (Ridgw.).
62. Western Red-tailed Hawk—*Buteo borealis calurus* (Cassin).
63. Night Hawk—*Falco nocturnus*.
64. Sparrow Hawk—*Falco sparverius*.
65. Black Merlin — *Falco columbarius suckleyi* (Ridgw.).

66. American Osprey—*Pandion haliaëtus carolinensis* (Gmelin).
67. Kennicott Screech Owl—*Megascops asio kennicotti* (Elliot).
68. North-West Saw-whet Owl—*Nyctala acadica scotæa*.
69. Snowy Owl—*Nyctea nyctea* (Linn.).
70. Northern Raven—*Corvus corax principalis* (Ridgw.).
71. North-West Crow—*Corvus caurinus* (Baird).
72. Queen Charlotte Jay—*Cyanocitta stelleri carlottæ* (Osgood).
73. Queen Charlotte Woodpecker—*Dryobates picoides* (Osgood).
74. Northern Red-breasted Sap-sucker—*Sphyrapicus ruber flaviventris* (Vieill).
75. North-Western Flicker—*Colaptes cafer saturator* (Ridgw.).
76. Western Flycatcher—*Empidonax difficilis* (Baird).
77. American Crossbill—*Loxia curvirostra minor* (Brehm.).
78. White-winged Crossbill—*Loxia leucoptera* (Gmelin).
79. Kadiak Pine Grosbeak—*Pinicola enucleator flammula* (Homeyer).
80. Pine Siskin—*Spinus pinus* (Wilson).
81. Snowflake—*Passerina nivalis* (Linn.).
82. Russet-backed Thrush—*Hylocichla ustulata* (Nutt.).
83. Coast Hermit Thrush—*Hylocichla aonalaschkæ verecunda* (Osgood).
84. Western Robin—*Merula migratoria propinqua* (Ridgw.).
85. Varied Thrush—*Hesperocichla nævia* (Gmelin).

86. Alaska Longspur—*Calcarius lapponicus alascensis* (Ridgw.).
87. Golden-crowned Sparrow—*Zonotrichia coronata* (Pallas).
88. Oregon Junco—*Junco hyemalis oregonus* (Townns.).
89. Sooty Song Sparrow—*Melospiza melodia rufina* (Bonap.).
90. Townsend Fox Sparrow—*Passerella iliaca townsendi* (Nutt.).
91. Barn Swallow—*Hirundo erythrogastra* (Bodd.).
92. Tree Swallow—*Tachycineta bicolor* (Vieill).
93. Violet-green Swallow—*Tachycineta thalassina* (Swains.).
94. Western Bluebird—*Cyanæus occidentalis*.
95. American Dipper—*Cinclus mexicanus* (Swains.).
96. Western Winter Wren — *Anorthura hiemalis pacifica* (Baird).
97. American Pipit—*Anthus pensilvanicus* (Latham).
98. Alaska Yellow Warbler—*Dendroica æstiva rubiginosa* (Pallas).
99. Lutescent Warbler—*Helminthophila celata lutescens* (Ridgw.).
100. Pileolated Warbler—*Wilsonia pusilla pileolata* (Pallas).
101. Townsend Warbler — *Dendroica townsendi* (Townns.).
102. Sitka Kinglet — *Regulus calendula grinnelli* (Palmer).
103. Red-breasted Nuthatch—*Sitta canadensis* (Linn.).
104. Western Creeper—*Certhia familiaris occidentalis* (Ridgw.).
105. Chestnut-backed Chickadee — *Parus rufescens* (Townns.).
106. Rufus Humming-bird — *Selasphorus rufus* (Gmelin).

Insects

The insect population of the islands is extensive, but to what extent the various orders have been systematically worked out by specialists is not known, and nowadays everything depends on this. This being the case but little could be gained by attempting to give an amateur list. A few general notes may, however, prove of interest:

There are several species of moths indigenous to the islands and among them may be mentioned the Great Leopard, the Hickory Tiger, the Nais Tiger, the Yellow Bear, the Long Black Velvety Moth, the Salt Marsh Moth, and representatives of the *Sphingidæ* are also found.

It is doubtful whether there are any butterflies to be found, but that interesting family the Skippers which comes half-way between the moths and butterflies is said to occur.

The mosquitoes are at times a great pest, but as in all Northern lands they are probably all *Culicidæ*, so do not cause any malaria.

The midge family often occur in great swarms and can be very tiresome to the inhabitants.

House flies are uncommon, but blue bottles appear in great numbers in August; they probably breed in the fish refuse; horse flies also worry domestic stock in the Summer.

The plant life on the islands may be conveniently divided into two zones.

The lower one—from sea-level up to about fifteen hundred feet may be classed as Canadian.

The upper one—from fifteen hundred feet up to the

mountain tops, say four thousand feet, may be referred to as the Alpine or Hudsonian zone.

The lower is the important forest zone, and the principal trees are Silver or Sitka Spruce (*Picea sitchensis*), Red Cedar (*Thuja plicata*), Hemlock (*Tsuga heterophylla*), Yellow Cedar (*Chamæcyparis nootkatensis*), Alder (*Alnus oregona*), Willow (*Salix scouleriana*) and the Oregon Crab-apple (*Pyrus rivularis*).

The upper zone is marked by a more stunted flora, the only plants worthy of being called trees are: the Alpine Hemlock (*Tsuga mertensiana*) and the North-West Pine (*Pinus contorta*). There are also a profusion of mosses, ferns and large leafy plants. The swamps in the valleys are covered with Caribou or swamp heather (*Phyllodoce glanduliflora*), Labrador tea (*Ledum grænländicum*) and (*Ledum palustre*).

The Haidas used to make a decoction from the leaves of the latter plants and drink it as a beverage.

A few Yews are found, but mostly on the Southern islands and the species is believed to be *Taxus brevifolia*. Some attain a very considerable girth; one was measured and was about seven feet in circumference at six feet from the ground. The deciduous trees—Alders, Willows and Crab-apples—generally only occur within say a mile of the coast-line and near streams or swamps.

The undergrowth on low-lying land consists of dense masses of bushes, many of which bear edible berries which are greatly appreciated both by the human inhabitants and some of the animal fauna. There are few countries blessed with such a wealth of wild fruits. Wild strawberries (*Fragaria vesca*) grow in profusion and ripen about June and July; they are gathered in large quantities by both Indians and



WOODS, NEAR MASSETT, QUEEN CHARLOTTE ISLANDS.

Europeans. The following is a list of the berry-bearing bushes :

1. Bearberry—*Arctostaphylos uva-ursi*.
2. Blue Currant—*Ribes laxiflorum*.
3. Elderberry—*Sambucus racemosus*.
4. Highbush Cranberry—*Viburnum pauciflorum*.
5. Huckleberry, Black and Red—*Vaccinium*.
6. Mountain Cranberry—*Vaccinium vitisidæa*.
7. Raspberry—*Rubus strigosus*.
8. Red Currants—*Ribes rubrum*.
9. Sallalberry—*Gaultheria stallon*.
10. Salmonberry—*Rubus spectabilis*.
11. Serviceberry—*Amelanchier alnifolia*.
12. Lowbush Cranberry—*Vaccinium oxycoccus*.
13. Oregon Crab-apple—*Pyrus rivularis*.

CHAPTER XIV

GEOLOGY OF THE ISLANDS AND NATURAL RESOURCES

THE general structure of the group was ably dealt with by Dr. G. M. Dawson as long ago as 1878 and appears in the Report of Progress published in Montreal in 1880. In 1906 Dr. R. W. Ells wrote an interesting report on Graham Island, devoting special attention to the coal-bearing beds. Graham Island was also examined in 1913 by G. J. A. Mackenzie, and his lucid report was published by the Canadian Geological Survey in 1916. Since Dr. Dawson's visit, research in this area has unfortunately been confined to the Northern Island and Moresby Island has been neglected.

As has been previously mentioned, the ridge which forms these islands should in their regional sense be considered with regard to the geology of the North-West coast of the Continent.

The main axis of the group runs from Cape St. James in the South to Langara Island at the North-West extremity of Graham Island, and it is generally composed of a mass of rocks, much disturbed and in some places highly altered. At first sight they have the appearance of great antiquity, but this is greatly due to the occurrence of great masses of volcanic material, and partly to severe folding attended by frequent faulting. In Graham Island this axis is marked by the Queen Charlotte Range, but the peaks of that range are composed of newer rocks, the older formation

being deeply buried; it, however, appears again to the surface at the North-West extremity and on Langara Island.

This ridge is parallel to the coastal range of the mainland and its existence is tectonically related to the structure of the Cordillerean system.

The Vancouver ridge is the bordering range of the Canadian Cordillera, and to the West of it the sea bottom rapidly descends to the great Pacific depths. The Queen Charlotte Islands form the Northern unsubmerged portion of this remnant of a mountain chain. This succession of parallel ranges, commencing with the Vancouver ridge and proceeding Eastwards, followed by the Coast and Cascade ranges and so on to the main ridges of the Rocky Mountains system which are nearly built up of long series of sedimentary rocks ranging in age from the Cambrian era to the end of the Cretaceous, the total thickness of which is said to be over fifty thousand feet.

These beds were in Tertiary times upheaved into a series of parallel folds believed to be produced by lateral compression from the Pacific. Similar movements were taking place in other parts of the world in the same period, for it was then that the great Himalayan chain was formed.

As may be expected these movements did not operate with mathematical precision, for the rocks varied in texture and in adaptability to folding, fractures occurred in some places, overthrusts in others; great masses of igneous rocks welled out in some areas and in others molten or semi-molten deep-seated rocks of a different type broke through into the lower strata but did not appear at the surface, only now being exposed by subsequent denudations; they are termed batholiths.

The oldest rocks in the group are believed to belong to what the Canadian geologists term the Vancouver series, and they have been divided into two divisions conformable to each other. The former, called the Maude formation, is certainly not newer than Lower Jurassic and it may be as old as Triassic, and the upper division, called the Yakoun formation, is referable to the middle Jurassic.

The Maude formation consists of fine-grained rocks, sometimes calcareous, sometimes carbonaceous, and at times becoming beds of limestone; the fine-grained rocks are often called argillites.

Higher in the series pale green, hard sand-stones are found, which gradually become tufaceous and then pass conformably into the overlying Yakoun formation. The latter is largely pyroclastic in origin and also partly consists of lava flows and sills.

The rocks of the Vancouver group are considerably altered by dynamic metamorphism and are intruded by flows of igneous rocks from the deep-seated magma which formed the great batholiths, these rocks being quartz diorite and diabase and therefore tend to be of a basic character.

The Vancouver complex was then eroded and also evidently depressed below sea-level, for upon it we find deposited and unconformable to it a thick series of rocks of Upper Cretaceous age. These rocks are composed of the detritus from the older deposits and the lower beds contain seams of coal. The Canadian survey call them the Queen Charlotte series.

After the Queen Charlotte beds were laid down and possibly before their deposition was complete they were broken through by numerous igneous dykes and occasional sills of dacite and andesite. The volcanic activity evidenced by these flows extended well into the

Tertiary period, and the eroded overflow of these rocks was buried under great flows of basalt with which occur some sedimentary beds. The Tertiary deposits on the islands commence with the Etheline intrusives and end with the basalt flows and agglomerates of the Massett formation.

Since the Tertiary period erosion has been active, there has been no general submergence but minor movements have occurred, and there has been a considerable amount of sub-aerial deposition during the glacial epoch.

A summary of the above mentioned formations is here given, the authority being J. D. Mackenzie.

TABLE OF FORMATIONS

PERIOD.	LOCAL NAME.	GENERAL CHARACTER.
Pleistocene and recent	Superficial deposits .	Gravels, sand, clay, till
	<i>Unconformity.</i>	
Pliocene ? . . .	Masset formation .	Basalt flows and agglomerates
	<i>Unconformity.</i>	
Pliocene—Miocene ? .	Skonun formation .	Conglomerates, sandstones and shales
	<i>Unconformity.</i>	
Eocene ? . . .	Etheline formation .	Dacite and andesite intrusions
	<i>Intrusive Contact.</i>	
Upper Cretaceous .	Queen Charlotteseries	
	(a) Skidegate beds .	Sandstone and shales
	(b) Honna beds .	Conglomerate and sandstone
	(c) Haida beds .	Sandstones and shales with coal
	<i>Unconformity.</i>	
Upper Jurassic . .	Batholithic intrusions	Quartz diorite, diabase, etc.
	Kano quartz diorite	
	Langara quartz diorite	
	Diabase	

TABLE OF FORMATIONS—*continued*

PERIOD.	LOCAL NAME.	GENERAL CHARACTER.
	<i>Intrusive Contact. Vancouver group.</i>	
Middle Jurassic . .	Yakoun beds . .	Basaltic agglomerates
Lower Jurassic and possibly Triassic .	Maude beds . .	Argillites, sandstones and tuffs

With regard to the glacial period in this region, Dr. Dawson maintains that there is evidence of two ice ages. During the first and most intense he considers that the whole of the inland plateau of the islands was covered by an ice sheet moving slowly Southward. During the second period there was an advance seawards of glaciers which were formed on the mountain systems of the islands, this latter period being of inconsiderable duration and severity compared with the first.

Since the retreat of the glaciers there is some evidence of a recent uplift, for in several places beds of recent shells have been found fifteen to eighteen feet above high tide.

NATURAL RESOURCES OF THE ISLANDS

Many years' residence in this land has produced a firm conviction that its potential economic value is great. At the same time it is realized that when one grows to love a particular region there is a temptation to view life through rose-coloured glasses, and in any public statement optimism must be tempered by restraint and the whole situation must be viewed in the light of cold facts.

The greatest riches of immediate access are undoubtedly the edible fish in the surrounding waters and the forests on the lower lying area on the Eastern side of the group.

Fish

Fishing industries in various parts of the world fall into two catalogues. First and most profitable is the trade in fresh fish caught by fleets of well-appointed trawlers and delivered quickly to organized markets. This is a business of quick returns, but it can only be built up in the vicinity of a dense population able to purchase the catch, and such a population does not exist in the British Columbian coast. Failing these conditions, it is necessary to fall back on the alternative of canning the fish and this is what will occur for many years to come in the region under consideration.

In order that commercial enterprise may be induced to develop this industry it is essential that a marine biological survey should be undertaken by the Dominion Government, which would afford essential data regarding the extent and position of the halibut banks, a study of the spawning question, and the migratory movements of the shoals of fish, particularly those of the salmon. The results of such an investigation would prove of the greatest importance to the industry and would form a basis for intelligent regulations framed with the object of preventing depletion of the stock. There is little doubt that the waters contain a wealth of food supply which the world can no longer afford to ignore.

Timber

The Province of British Columbia is richly endowed with supplies of soft timber trees which are in great demand in the civilized world, in fact it may be looked upon as one of the world's few remaining reserves of this class of timber. According to reports it is being worked with great rapidity and in somewhat wasteful manner. The time is approaching when the conservation of this great source of natural wealth will need careful consideration.

The islands also form a wonderful timber estate and from sea-level up to about the one thousand feet level there is a great wealth of valuable timber trees mostly distinct from those of the mainland. The tree which stands out above all others is the Silver Spruce which in the war proved of such great value for use in aeroplane construction. During that period half a dozen mills were installed and a vast quantity of trees were felled and cut up. Only one company is, however, operating at present and its reserves of timber are alone stated to amount to five billion feet.

Many of the indigenous timbers are suitable for paper pulp and doubtless developments in this direction will not be unduly delayed, for before many years the growing thirst of the world for news print will give the more remote areas a chance of competing with places like Newfoundland.

Farming

The early development of farming on a large scale can hardly be anticipated. The soil is exceptionally good, the rainfall adequate and the climate is mild. Large open areas are, however, a rarity; the mantle

of forest renders impossible the establishment of the modern wheat farm of say one thousand acres cultivated by tractor ploughs. No figures are available as to the cost per acre of clearing the forest and turning it into plough land, but it must be prohibitive and is probably not much under £30, and anyone rash enough to embark on it could not hope to compete with the farmers in Manitoba. At the same time as industries grow up, be they fisheries, the exploitation of timber or mining, a number of small men will undoubtedly become induced to embark on intensive farming, such as fruit culture, and judging by the great wealth of wild fruits there is little doubt that they will succeed. Truck farming also would be remunerative.

As regards cattle the future is not clear, for it depends on the area of open land available for grazing. The interior of the islands has been so inadequately explored that it is not at present possible to state whether any considerable area suitable for division into say two to five thousand acre grazing farms exist. Where grass land is found, however, the richness of the pasture is beyond doubt. An agricultural survey would be of great use, for it would provide accurate data which intending colonists could rely on.

Mining

Great hopes have from time to time been staked upon the mineral riches of this land.

As long ago as 1852 a number of rough adventurers from the mainland sailed over to a spot called Gold Harbour on Port Kuper on the West coast attracted by stories of a native discovery of gold. The discovery was a fact and the occurrence was apparently of great

richness, but unfortunately of very limited amount, so the mob very soon melted away.

Gold has in late years been reported from Harrison Island in Jūs-kāt-lā Inlet, but from the method of its occurrence is not likely to prove an extensive source.

Another discovery is recorded from the North coast of Skidegate Inlet which deserves more extensive exploration.

The beach placers on Graham Island contain layers of heavy black sands sorted by the waves, and it is said that the Tertiary sands near Rose Spit give a gold value of \$1.50 per cubic yard. A plant is being erected at Massett to deal with these deposits.

A deposit of copper ore was also prospected between Skidegate and Kumshewa Inlets but failed to fulfil expectations; this metal is also reported to occur on the shores of Skincuttle Inlet near the Southern end of Moresby Island. A Japanese company is successfully mining copper ore at Ikeda Bay.

On the whole it would appear that the area covered by the older rocks which predominate in Moresby Island may form a more promising field for prospectors than the younger rocks which cover most of Graham Island.

Coal

The most important mineral discovery on the islands is that of coal in the country North of Skidegate Inlet.

The coal is of Cretaceous age and both anthracite and bituminous varieties occur. There are apparently two basins, named Honna and Yakoun, the Honna basin being the most Southerly. The coal-bearing series have, unfortunately, been greatly folded and faults occur in many places.

The seams in the Honna basin are somewhat thin for profitable working, but the quality is fairly good. In many of the samples the ash content is, however, rather high.

The future development of these coal deposits depend on a variety of factors which it is impossible to accurately assess at present. The cost of mining is not known and the extent of the fields has not yet been accurately determined.

The local market for the coal is at present negligible; as new industries spring up in the future this will undoubtedly increase, but no modern coalfield will pay in a country like this unless an export trade can be assured, and to what extent the collieries in the islands will be able to compete with the well-established industry at Nanaimo time alone can settle.

There are widespread occurrences of lignites of Tertiary age which may prove of economic value. Their quality is good for the volatile content is high and the ash content low. A series of distillation tests is recommended.

Oil

Owing to the occurrence of traces of bituminous and tarry matter in various places hopes of the discovery of an oil field have run high, for it has been thought that these were undoubtedly indications of its existence.

The evidence available has, however, been carefully discussed by J. D. Mackenzie in Geological Survey Memoir 88, and there appears little reason to doubt his conclusions.

It is pointed out that the fine-grained rocks of the Maude formation often contain bituminous matter; they give off a bituminous odour, films of tarry matter occur

in bedding and joint planes. No seepages of oil have, however, anywhere been discovered, and whether these beds ever contained oil in commercial quantity cannot be asserted, but there appears to be little doubt that what now remains is nothing more than an asphaltic residue. An analogous case is the tar sands of Alberta. The bituminous matter locked up in these beds could only be extracted by quarrying the rock and distilling it, an expensive and non-profitable procedure.

At a much higher level in the geological series we have the Etheline formation, supposed to be of Eocene age and composed of intrusive igneous rocks hardly expected to contain bituminous matter. At several places, however, the amygdules in these rocks often contain either tarry matter or viscous oil. The original home of the oil is, however, obviously the bituminous argillites above referred to and from which the volcanic dykes have distilled it, imprisoning part of it in the amygdules as described.

Lumps of paraffin wax have from time to time been found on the beach at various points of the coast, and it has been thought that these were natural wax or ozokerite, therefore indications of oil deposits.

Now natural wax could only be derived from an oil deposit with a paraffin base, whereas such indications as exist point to the fact that any oil in this region had an asphalt base.

Further, an examination of the material at the Ottawa fuel-testing station elicited the opinion that the sample was more like impure paraffin wax than ozokerite, at the same time pointing out the difficulty of determining the origin by laboratory tests.

The whole of this important question is summed up as follows: In the Maude formation no liquid oil has been observed, nothing but the viscous tarry matter which is

probably a residue. None of the beds are porous enough to hold large quantities of petroleum.

In the Haida formation there is the necessary porosity, and, moreover, a cap of impervious rocks which would check the escape of an oil supply; unfortunately, however, there is no sign of petroleum of any sort in this series.

The occurrence of oil in the amygdaloid dyke in the Etheline formation has already been discussed.

In the Massett formation no trace of the occurrence of oil has been recorded; some of the series are porous and impervious cappings probably exist.

Bore-holes put down on Yakoun River to a depth of one thousand feet, on the property of the Graham Island Coal and Timber syndicate to eight hundred and sixty feet, at Skonun Point to a depth of one thousand and one thousand and seventy-five feet—all failed to reveal any trace of liquid oil.

Of course such a few bores are not conclusive in any way, but everything tends to prove that the possibility of a large reservoir of workable oil is remote. At the same time, although the evidence up to date is unfavourable, a large portion of the area of the islands has been inadequately examined.

There are, therefore, according to the best authorities, few indications of oil in commercial quantity, and to compensate for the disappointing prospects of a great oil field, further attention is recommended to the Maude formation as the *locale* of rich beds of torbanite and oil shale.

In concluding this review of the economic resources, it will probably be conceded that it has been shown that these islands are a great reservoir of potential wealth and that as the demands of the civilized world increase their natural resources will be developed.

The greatest handicap under which the islands suffer is their geographical position; if instead of lying in the Northern Pacific they were in the Northern Atlantic, they would have been within a few days' steam of the densely populated industrial portion of the United States and also of Western Europe, both of which would have constituted unfailing markets. As it is, however, the remote position of the group increases the freight on everything, from timber to tinned fish, consequently progress may be expected to be slow.

It is believed, however, that the commercial prosperity of the islands might be accelerated if the Dominion or the Provincial Government would allocate a sum of money for their internal development. If they would, for instance, gradually build a road system through Graham Island, commencing by a trunk road from Massett Inlet to the upper reaches of Skidegate Inlet, such a road would pass through the coal areas and would probably be the precursor of a railway. Settlement cannot be expected to flourish without communications.

Trade also cannot flourish without wharfs and organized arrangements for cheap shipment of products; these luxuries, according to old ideas, only followed settlement, but it is now realized that they bring settlement, make commerce possible and soon pay for themselves.

Measurements on 18 male and 8 female crania from Queen Charlotte Islands, Canada, in the American Museum of Natural History, taken by Dr. Bruno Oettinger of the Museum of the American Indian, Heye Foundation, and now published with his kind permission.

Measurements.	♂		♀	
	Average. m.m.	Variation. m.m.	Average. m.m.	Variation. m.m.
<i>Absolute.</i>				
1. Cranial length	184.4	175—196	172.0	165—183
2. Cranial width	143.3	136—150	142.7	134—160
3. Cranial height (<i>basion-bregma</i>)	137.4	127—145	133.4	125—141
4. Minimum frontal width	94.1	89—102	93.8	88—103
5. Maximum frontal width	117.8	107—127	114.5	109—125
6. Cranial base (<i>nasion-basion</i>)	104.5	98—113	99.0	94—104
7. Length of Foramen magnum	35.7	31—38	34.1	32—36
8. Width of Foramen magnum	30.1	26—38	29.8	27—32
9. Median-sagittal arc (<i>nasion-opisthion</i>)	371.2	354—395	355.2	347—373
10. Median-sagittal frontal arc	120.3	118—145	123.7	117—133
11. Median-sagittal frontal chord	113.8	105—130	109.0	104—115
12. Median-sagittal parietal arc	119.6	103—134	119.8	115—131
13. Median-sagittal parietal chord	107.7	94—120	105.8	101—115
14. Median-sagittal occipital arc	122.0	108—140	111.7	106—120
15. Median-sagittal occipital chord	100.2	92—113	93.9	90—97
16. Cranial capacity	1402.2 c.c.	1140—1640 c.c.	1315.0 c.c.	1180—1620 c.c.
17. Facial length (<i>prosthion-basion</i>)	104.5	97—111	99.8	95—105
18. Upper facial height (<i>prosthion-nasion</i>)	75.4	70—82	72.3	67—79
19. Bi-zygomatic width	140.8	128—152	133.6	127—140
20. Anterior interorbital width (between maxillofrontalia)	19.2	16—23	18.6	16—22
21. Orbital width (maxillofrontale-ektokoron- chion)	45.3	42—50	42.1	39—44

GLOSSARY

Aung, Father.—This word is used by the boys in the family. *Dī aung*, my father. *Itil aungalung*, our fathers.

Hāt, Father.—Used only by the girls when speaking of their father. *Dī hāt*, my father. *Itil hātalong*, our fathers.

Ou, Mother.—Used both by the boys and girls in the family. *Ouē*, mother. *Dī ou*, my mother. *Itil oualung*, our mothers.

Kāgē, Uncle.—This word is used by the nephew appointed to succeed his uncle in the chieftainship. The other uncles are referred to as *dī aung tuan* or *dī aung kwai*, my father's younger brother or my father's elder brother; on the mother's side they are spoken of as *dī ou tuan* or *dī ou kwai*, my mother's younger brother or my mother's elder brother. Nieces use the words *dī hāt tuan* or *dī hāt kwai*, my father's younger brother or my father's elder brother, and the same words as the boys for the uncles on the mother's side.

Copper shields or plates.—The coppers were flat sheets of metal about two feet by one and a half feet in size and quarter of an inch in thickness, on which a device was carved. In olden days they acquired a fictitious value, one copper being considered worth ten slaves. They were not made by the Haidas themselves, nor, indeed, is copper known to exist in metallic form on the islands. They were imported as articles of great value

from the Chilcat country North of Sitka. Much attention was paid to the size and make of these sheets, which should be of uniform but not too great a thickness and ring a suitable note when struck with the hand. Many spurious coppers came into existence, but these were easily detected and circulated at a reduced value. They were attached to the obituary *gī-hangs* erected in memory of deceased chiefs.

Chieftainship descended from the maternal uncle to his eldest nephew.—The eldest nephew on the mother's side was frequently selected to take the place of his uncle, the Shaman of the clan, but fitness for the position was the *sine qua non*. On his accession to his uncle's title and property he had also to marry his deceased uncle's wife. Many years ago a chief died and his widow was compelled to unite herself to his nephew whom she had nursed and attended to from infancy. The uncle on the death of his wife likewise had sometimes to marry his niece, i.e., the woman who was entitled to receive the property of the deceased aunt.

Europeans are called *Yētz hāadē*, i.e., iron men, as when first seen all the tools they used were made of iron and the Haidas had only stone tools and implements.

King George Tilikum is the Chinook equivalent for Englishmen, and this was adopted into the Haida language. Much to my surprise on arrival at Massett I was greeted as a King George *tyhee*, i.e., a King George Chief. Probably this name was given to Englishmen when Captain Dixon hoisted the British flag and claimed the islands as part of the British Empire during the reign of King George III. *Tilikum* is the Chinook for person or people and *tyhee* means a chief.

Juiē.—Sun.

Kung-ē.—Moon.

Kaiēlthtā.—Stars.

Kug-in-ā-gung.—Those who are bad-tempered, wicked and prone to fight are termed *kug-in-ā-gung*, and are

alleged to have swallowed one or more mice. In each mouse there is supposed to be an evil spirit, therefore those who are *kug-in-ā-gung* are supposed to be under the control of an evil spirit.

Kwotal gī-hangwē.—This is the obituary cedar column erected to the memory of a chief by the nephew who has succeeded him. It had a device carved on the top and a shield of native copper engraved with his crest affixed below about six or eight feet above the ground. A large amount of property was distributed to those who obtained the pole, did the carving and assisted at its erection.

Shaman.—The Haida word in general use for the medicine man is *sā-ag-gā*. The word Shaman is unknown to the tribe.

Shā-nung-īt-lag-ī-das is literally the chief above or on high, referring doubtlessly to the Supreme Ruler in the kingdom of light. When Christianity was introduced amongst the Haidas it was the only word suitable to be interpreted as God.

Shā-lā-nā is the chief dweller, representative or ruler above and is translated as Lord.

Shā-tli-gē is translated as heaven and literally means the country above, and *hētk-tli-gē* is the country below, the nether region. These are the only words in the Haida language that can possibly convey the meaning of heaven and hell.

Het-gwau-lā-nā is translated as Satan or the chief representative of the lower regions, i.e., the lord of the land below.

The first two lines of the Te Deum are translated as follows:

Tung ā talung killā-gung, O Shā-nung-īt-lag-ī-das,
Tung hansta talung shūgung, O Shālānā.

literally the Haida words are:

Thee of we speak good, O God,
Thee aloud we proclaim, O Lord.

Kil-lā is literally good words or good speech hence used to express approbation of, to do honour to—to praise.

Note also that the pronoun *talung* divides the verb *hanstashūgung*.

Totem, *Gī-hangwē*.—The following is a list of the animals and birds carved on their totems and what they designated:

Fin-back whale.—This whale was greatly venerated for the sake of those lost at sea, because their spirits were supposed to enter into its body, and thus they were able to rove for ever the seas they loved.

The dog, or half-breed wolf and the beaver were the sacred animals of the Shaman, and households with whom he was particularly pleased were allowed to carve them on their crest poles.

The grizzly bear was feared on account of its great strength and consequently was much respected and placed on an equal footing with the eagle.

The frog was the embodiment of wisdom whence the medicine men obtained their power from their favourite spirits.

The eagle was the figure carved on the totems of the principal chiefs and represented authority and power.

The raven was the supreme figure and was always revered as their Creator. These figures were curiously grouped together, and the story they could tell, if one could read them, would be of intense interest.

The grizzly bear, beaver and frog are not indigenous to the islands.

The Haida word for crab is *kwustan*, and the word for frog is *lthken kwustan*, i.e., a stick crab. When speaking of the toads on the islands they refer to them as *lthken kwustan*. *Lthken* a stick or wood.

One of the late Chief Edenshaw's uncles was a Shaman and was reputed to be the tallest and heaviest man on the islands. His magical power was as great as his stature,

and his advice and influence over evil spirits was sought for in cases that would not yield to other medicine men; in fact he was supposed to be as powerful as any three other magicians combined. In the zenith of his power he ordered a totem to be carved with three distinctive figures of medicine men on the top clad in full regalia, and this *gī-hang* was erected in front of his principal residence.

INDEX

ADULTERY, punishment for,
73, 74
Agriculture, 16, 17, 19, 202,
203
Alaska, Haidas in, 43
Aliford Bay, 19
Art, Haida, 32, 33, 38, 53, 80,
83, 84, 85, 86
Assault, punishment for, 73

BIBLIOGRAPHY, 8
Birds, indigenous, 187-92
Birth customs, 75, 76, 112, 113,
114
Boas, Professor Franz, 37
Buckley Bay, 17
Burial customs, 32, 53, 67, 72,
78, 79, 80, 81, 114, 115
Burnaby Island, 15, 19

CANNIBALISM, 39
Canoes, Haida, 23, 89, 90,
170
Cape Ball, 132, 154, 165
Cape St. James, 196
Cassan, 33, 46
Chiefs, Haida, 53, 56, 61, 64,
65, 74, 91, 165-76
Chinook, 7, 57
Chouan Point, 16, 138
Clan names, 47, 48, 49, 50, 53
Clements, Port, 17
Climate, 20, 21, 22
Clothing and ornaments,
Haida, 45, 46, 56, 71, 83, 85,
112, 113
Coal, 31, 204, 205

Collison, Archdeacon, 31, 32
Copper mines, 19, 204
Crania, measurements of
Haida, 209, 210, 211
Creation, traditions about
the, 140-64
Crests, Haida, 53, 54, 55, 67,
68, 103
Customs, 32, 40, 41, 53, 54, 60-
81, 92, 119-30

DADANS, 42, 166
Dancing, Haida, 66, 71, 87, 88,
162, 168, 171
Dawson, Sir George M., 8, 31,
116, 167, 170, 196
De Fonte, Bartholomew, 23
Diseases, Haida, 60, 61, 94, 95,
96, 104, 105, 106
Dixon, Captain George, 8, 26,
39, 42, 171
Douglas, Captain, 27, 34, 39,
56, 170, 171
Douglas, Sir James, 176
Duncan, Captain, 25, 27
Duncan, Rev. William, 31, 32

EDENSHAW, CAPE, 17
Edenshaw, Chief, 56, 65, 165-
176
Ells, Dr., 8, 196
Exorcism by Shaman, 116,
117

FAMILY LIFE, HAIDA, 62, 63,
77
Farming, 202, 203

- Fin-back whale, legend of the, 146
 Fish, indigenous, 183, 184, 185, 186, 187, 201
 Flood, legend of the, 145
 Flying men, legend of, 142
 Food, Haida, 52, 61, 62
 Fort Simpson, 90, 146, 148, 167
 Frederick Island, 18
 Fur trading, 39, 41, 42, 91, 92

 GA-GĪR (possessed by an evil spirit), 131-36
 Gambling, 66, 67
 Geological formations, table of, 199, 200
 Geology of the islands, 196-200
Gi-hangs, Haida, 32, 43, 44, 53, 54, 67, 115, 142, 168, 176
 Glossary of Haida words, 213-217
 Gold, discovery of, 29, 168, 203, 204
 Gold quartz on Moresby Island, 167
 Graham Island, 15, 16, 18, 23, 33, 150, 154, 160, 165, 180, 196
 Gunia, Chief, 39, 170

 HAIDA CHARON, legend of the, 144
 Haida grammar, 7
 Haidas, characteristics of, 32, 39, 43, 44, 51, 57
 Haidas, origin of, 35, 36, 37
 Heavenly towns, legend of, 145, 146
 Hecata, Captain Bruno, 24, 25
 Hecate Straits, 15, 25, 32, 90, 135, 136, 145
 Hill-Tout, Charles, 38
 Hippa Island, 18
 Hobley, C. W., 9
 Hoochinoo (Haida drink), 52
 Hot springs, 102
 Houkan, 33, 46

 Houses, Haida, 33, 55, 58, 63, 64
 Hudson Bay Company, 8, 63, 91, 92, 167, 173, 180
 Hunting, 90, 91, 92, 93, 94

 IKEDA BAY, 19
 Indian Reservations, 18, 19, 58
 Insects, indigenous, 193

 JAPANESE, probable influence of, 38
 Jūs-kātli, 20

 KĀ-HŪ, 167, 174, 176
 Kai-ing-as-a, Chieftainess, 74
 Kennedy, Dr., 165, 167, 173
 Killer whale, legend about, 136
 Kiokathli, 18
 Kitkatla tribe, 97
 Kumshewa, 19, 20
 Kwakiulth tribe, 37

 LABRET, 52, 85
 Land-otter, legend of the, 142, 143, 144
 Langara Island, 18, 196, 197
 Language, 7, 43, 57
 La Perouse, 25
 Legends, Haida, Gā-git, 131-136; Killer Whale, 136, 137; Tou Hill, 137, 138; Tou Hill Spider, 139, 140; Whirlwind, 140; Tobacco, 141; Skemshan, 141, 142; Flying Men, 142; Land-Otter, 142, 143, 144; Haida Charon, 144; The Flood, 145; Heavenly Towns, 145, 146; Fin-Back Whale, 146; Treachery, 146, 147, 148
 Louise Island, 15, 19
 Lyell Island, 15, 19

 MACKENZIE, G. J. A., 8, 196, 205
 Mammalia, list of, 177, 178
 Mammals, sea, 181, 182
 Marble Island, 18

Marchand, Captain Etienne, 28, 39
 Marriage customs, 40, 54, 56, 57, 76, 77, 96, 111
 Masks, ceremonial, 86, 87, 88
 Massett, 8, 16, 17, 23, 32, 33, 43, 46, 55, 58, 67, 71, 105, 109, 117, 132, 137, 141, 142, 150, 165, 168, 169, 172, 176
 Massett Inlet, 17, 20, 137
 Mears, Captain, 103, 104
 Medicines, Haida, 94, 95, 104, 105, 109
 Mining, 203, 204
 Mission work, 9, 31, 32, 107, 118, 174, 175, 176
 Mitchell, Captain, 29, 30
 Months, Haida, 51
 Moresby Island, 15, 16, 18, 19, 23, 154, 166, 168, 196
 Mouse ceremony, 70, 71
 Murder, punishment for, 73
 Mythology, Haida, 119

 NAASE INDIANS, 162, 163
 Naden Harbour, 20
 Names, exchange of, 41, 170
 Names, Haida personal, 49, 112, 113
 Natural history, 177-95
 Natural resources, 200-208; fish, 201; timber, 202; farming, 202, 203; mining, 203, 204; coal, 204, 205; oil, 205, 206, 207, 208
 Navigators' accounts of Haidas, 23-34, 173, 174
 Ni-kils-tlas, legend of, 159-64

 OIL, 205-208
 Osgood, Dr. W. H., 8

 PACOFI INLET, 19
 Parry Passage, 17
 Perez, Juan, 24
 Pillar Bay, 17
 Plant life, indigenous, 193, 194, 195, 202
 Population, Haida, 58, 59
 Potlatch, custom of, 53, 54, 65, 113, 114, 115, 168, 169, 170

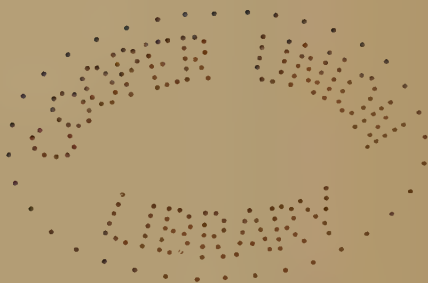
Powell, Lieutenant-Colonel, 69
 Pre-emptors, 17
 Prevost Island, 15, 19
 Prince of Wales Island, 15
 Prince Rupert, 15
 Princess Royal Islands, 25, 27
 Prince William Sound, 26
 Property, disposition of, 53, 54, 56, 57, 64, 65, 68, 115, 166, 168, 169

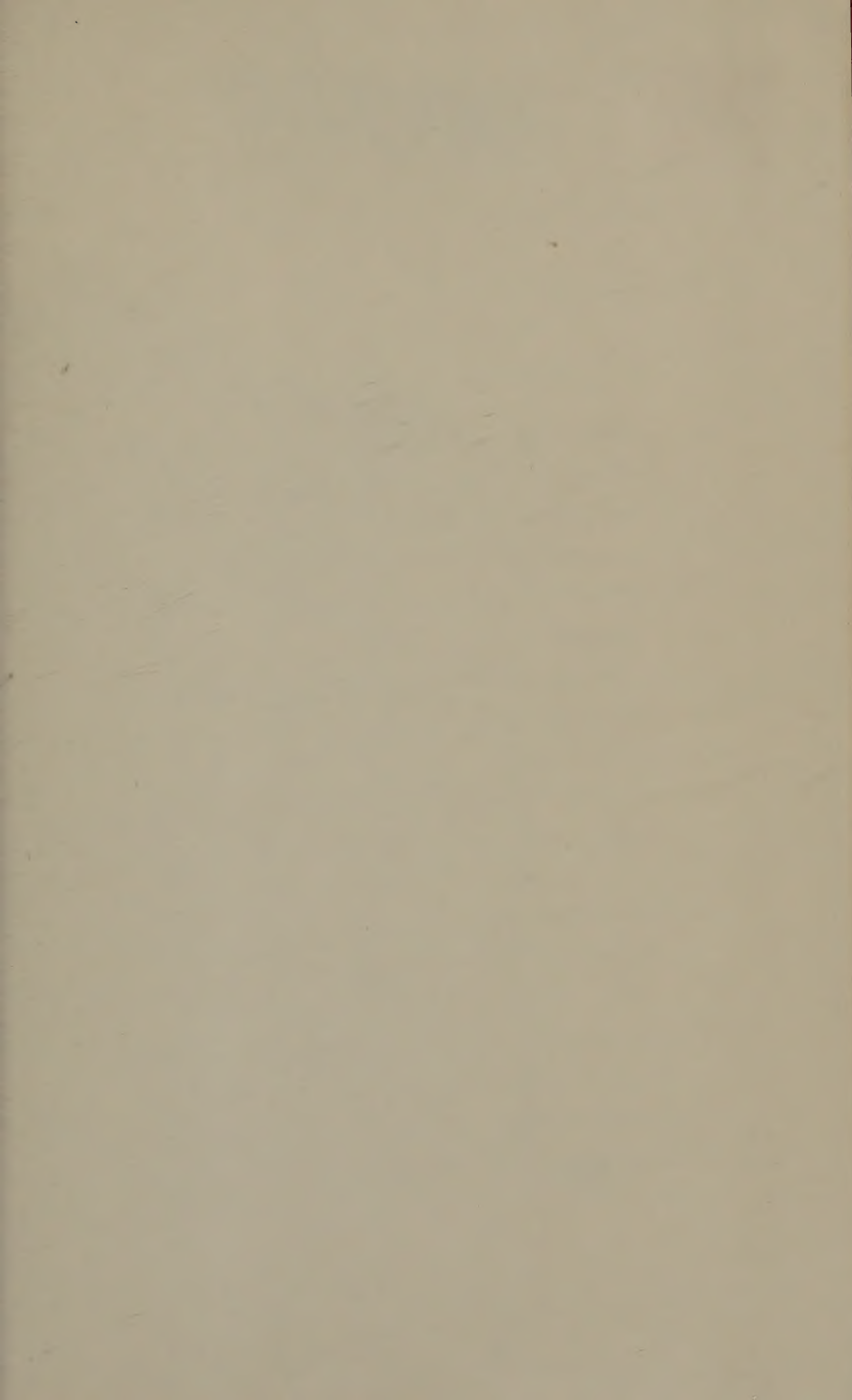
 QUEEN CHARLOTTE CITY, 18, 19
 Queen Charlotte Islands, 8, 15-22, 24, 25, 26, 92, 160
 Queen Charlotte Sound, 25, 26

 RAINFALL, 20, 21, 22
 Raven in Haida mythology, 149-58
 Reincarnation, belief in, 125, 127, 128, 129, 130
 Religion, Haida, 57, 86, 98, 108, 119-30
 Rennell's Sound, 18
 Ridgeway, Professor William, 84
 Rose Spit, 17, 19, 27, 138, 141, 150, 152, 153, 160, 172
 Royal Society of Canada, 7

 SA-AG-GA. *See* Shaman
 Septs, list of Haida, 47, 48
 Settlers, prospects for, 16, 17, 19, 203
 Shaman, Haida, 61, 70, 75, 76, 78, 88, 91, 96, 98-118, 124, 125, 146
 Skemshan, legend of the, 141, 142
 Skidegate, 17, 18, 19, 33, 42, 43, 46, 109, 116, 132, 150, 154, 165, 166
 Skincuttle Inlet, 20
 Slaves, Haida, 56, 69, 70, 117, 167
 Spirits, Haida belief in, 98, 99, 100, 103, 107, 108, 114, 116, 117, 118, 119-30
 Stephen's Island, 15

- TALLEL, 17, 20, 179
 Tattooing, Haida, 86, 113
 Temperature, 21, 22
 Theft, punishment for, 72
 Thompson River, 82
 Timber, 17, 19, 202
 Tobacco legend, 141
 Tools, Haida, 82, 83, 84
 Totems. *See* Crests, *Gí-hangs*
 Tou Hill, 16, 137, 138, 139, 172
 Tou Hill, legend about, 137
 Tou Hill Spider, legend of, 139, 140
 Traders, Haidas as, 57
 Treachery, legend about, 146, 147, 148
 Tylor, Professor, 87
 VANCOUVER ISLAND, 15, 16, 19
 WEAPONS, HAIDA, 85
 Were-bears, belief in, 128
 Whirlwind, legend of the, 140
 Wí-hā, Chief, 172, 173
 Work, John, 58
 YAKOUN RIVER, 19, 20
 Yen, 141, 172, 173
 ZIMSHEAN TRIBE, 37, 43, 77, 78, 99, 146, 147, 148, 162, 166, 170





COOPER UNION LIBRARY

3 1206 00817 2682



WITHDRAWN FROM
COOPER UNION LIBRARY
DATE DUE

MAY 27 2005

GAYLORD

PRINTED IN U.S.A.

